A DISCOURSE

Of the true

Gospel Blessedness

IN THE

NEW COVENANT,

OR

The distinction of the two Covenants, New and Old, First and Second.

With the doing away of the first, and the establishment of the second; and likewise the Mediatorship of Christ in the New Covenant, with some Principles, Duties, Promises, and Priviledges of the New Covenant.

A useful companion for all Saints at all times.

Written by *Tho. Collier.*

Gen. 22. 18. *And in thy seed shall all the nations of the earth be blessed.*

Gal. 3. 29. *And if ye be Christs then are ye Abrahams seed, and heirs according to the promise.*

2 Cor. 1. 20. *For all the promises of God in him are yea, and in him Amen, unto the glory of God.*

LONDON,

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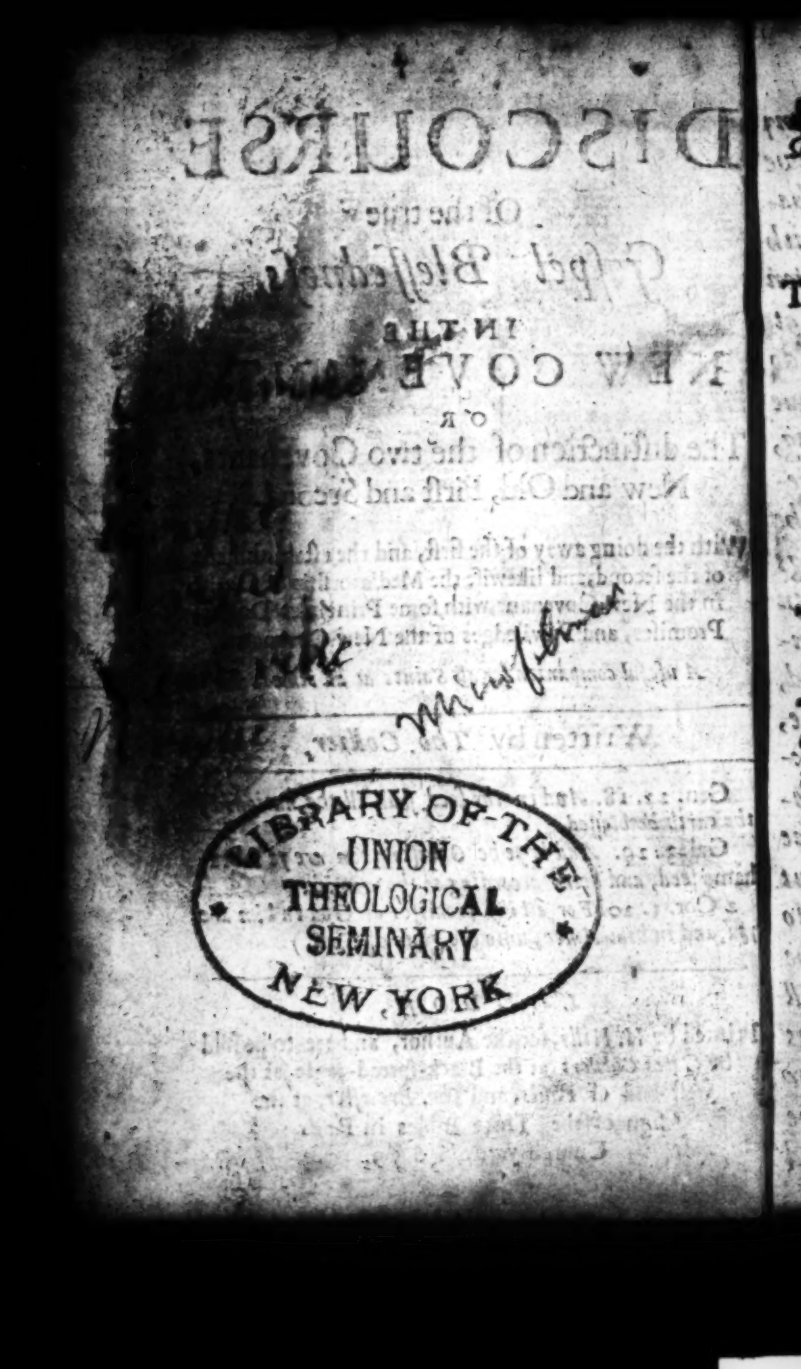
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The Preface,

To the Churches of Christ, and to all that call on the name of the Lord in truth and sincerity, in all places, grace and peace be multiplyed through the knowledge of God our father, and our Lord Jesus, in the New Covenant of his Grace.

HOly brethren, partakers of the heavenly calling, whose hearts are Sion-*ward, how much doth it concern us in this our day, to be much inquiring into and after the things that belong to our Peace, and the peace of* Sion: *i. e. of all the Churches of Christ: my brethren to whom these may come, I intend not to retain you long in this Preface, but to minde you with some necessary things relating to the ensuing discourse, that you may read it with the more profit and advantage to your souls.*

I can say it was of weight upon my heart, and now at last it is burst out, I have been for sometime of late prevented, having been fighting and contending with beasts after the manner of men (c. i. *men of beastly principles and spirits*) *not at* Ephesus, *but in* England, *but now I do perceive their resolutions are to continue so, and grow worse and worse, deceiving, being deceived,* 2 Tim. 3. 13. *I am therefore turned from them according to the word of Christ,* Matth. 7. 6. *as from dogs that trample all under feet, and turn again and rent and tear: and have been redeeming and improving time in winters cold, for the bringing forth this small Treatise, and probably it may, and likely it must expect to meet with some judgings and contradictions from men, it may be from some Saints at first sight, before consideration: but I trust that the heavenly hand hath been so made manifest in assisting and guiding the heart and hand in this work, that it will pass the scorns, censures and contradictions of this world, without just cause of fear or shame. My friends, I can truly say, I have*

aimed

aimed chiefly at the good of Saints, believers not onely in, but out of the Churches likewise, for I doubt not but that there are many that are precious that are not yet come to walk in the way of the New Covenant, e. i. in the order and ordinances thereof. I desire the Reader to read with patience and suspend judging (that so he may be kept from sinning in stead of profitting) until he is passed through the work.

I have here presented you, (having nothing at present that I could think better) with the Covenants First and Second, with their distinctions and administrations, the taking away of the first, and establishing of the second, with the Mediatorship of Christ in the New Covenant, and many Principles of the faith, and the Duties of the New Covenant particularly stated, with the Promises and Priviledges, in which is wrapt up the sum of the Gospel and marrow of Christianity.

My method in the stating and distinctions of the Covenants is, first, to prove the distinction and that they are two, distinctly stating them, and wherein they differ,

and

and after, by it self, I have endeavoured to answer such Queries and objections as are or may be made against the truth herein presented. Therefore my desire is, that the Reader would suspend judging till he come to the end, and probably he may finde his objections answered, and his scruples removed: and as I can say, that for Saints, for Sions sake I have written it, so my desire and prayer is, that it may come to you in the blessing of the Lord, that you would read and desire the Lord to help you to understand, that you would take heed of your own wisdom, and submit your selves to the wisdom that is from above, see James 3. 14, 15, 16, 17, 18. I do judge the things contained in this discourse to be so necessary and useful for all Saints, of all states and cises, and of all Nations, that it would be a meet companion at all times. If you desire information in the Covenant of Gods grace in Christ (the true life of Saints) something you may finde of this nature here, and likewise of Christ the Mediator of the New Covenant, or if you would acquaint your selves with the Principles of

the faith, and the Duties, and the great and precious Promiſes, and Priviledges of the New Covenant, ſomething of light and direction may you find herein, although much weakneſs and imperfection, may appear in the writer, in this great myſtery, for we know but in part, and he acknowledgeth that he ſees ſo much of wonder in this diſpenſation of grace in the New Covenant, that he rather admires then expects to bring it forth in its own glory, yet ſomething is done though brief, though ſhort of the matter in every particular, yet he hath made an Eſſay, an entrance. If God pleaſe to help any of his ſervants to make a further progreſs herein, I ſhall rejoyce, or help his people to imbrace and profit by this mite, I have my deſire, and this is the prayer of him who is, the Lord and his peoples in the ſervice of the New Covenant,

Tho. Collier.

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the faith, and the Duties, and the great and precious Promises, and Priviledges of the New Covenant, something of light and direction may you find herein, although much weakness and imperfection, may appear in the writer, in this great mystery, for we know but in part, and he acknowledgeth that he sees so much of wonder in this dispensation of grace in the New Covenant, that he rather admires then expects to bring it forth in its own glory, yet something is done though brief, though short of the matter in every particular, yet he hath made an Essay, an entrance, If God please to help any of his servants to make a further progress herein, I shall rejoyce, for help his people to embrace and profit by this mine, I have my desire, and this is the prayer of him who is, the Lord and his peoples in the service of the New Covenant.

Thos. Collier.

Of the Covenants.

A

Diſcourſe of the true Goſpel bleſſedneſs in the New Covenant, or the diſtinction of the two Covenants.

Text. Heb. 10. 9.
The latter part of the Verſe.

He taketh away the firſt, that he may eſtabliſh the ſecond.

THe Apoſtle, or Author of this Epiſtle mainly and chiefly treats of the excellency of Chriſt, and the Goſpel Covenant or miniſtration above that of the Law.

1. Of the excellencie of Jeſus; a truth of very great concernment, and ſo it is the duty, ſo it ſhould be the care of every Goſpel Miniſter and Chriſtian, to keep up the dignity and

excellency of Jesus Christ in his person, work, and offices; I mean the true Messiah, Jesus that was born of *Mary* the Virgin according to promise, *Matth.* 1. 20, 21. *Luke* 1. 31. and 2. 7. Isay, 7. 14. *Behold a Virgin shall conceive, &c.* Who was, and is truly the the Son of God and the Son of man, *Of the seed of* David *according to the flesh*, Rom. 1. 3, 4. Acts 2. 30. *made of a Woman, and declared to be the Son of God, with power by his resurrection from the dead.* I say, it concerns us to know and have faith in this Jesus, thus *Promised*, and *Born*, and *Crucified*, and *Raised*, and *Ascended into Heaven, who is at the right hand of God, Angels, and Principalities and Powers being made subject unto him.* A principle of truth it is, being truly believed and lived in, will preserve souls in life and truth, and root out and vanquish the new Notions and imaginary fancies about Christ, making Heaven, and Christ, and the right hand of God, and all to be within them, a bottomless fancy, an imaginary Christ and salvation.

But to our work, which is to exalt the true Christ, whom God hath exalted, and to honour him whom God the Father hath honoured, *John* 5. 22, 23. 2 *Pet.* 1. 16, 17, 18. In this Epistle our Apostle, or Authour, exalts Christ, or rather discovers his exaltation by the father:

1. Above Angels, *chap.* 1, 4. not onely above bad Angels but also good Angels.

2. Above *Moses*, chap. 3. 5, 6. *Moses a servant, Christ a Son over his own house.*

3. Above the Priests, or Priesthood under the Law, *chap.* 5. and 7. and so consequently above the old Testament-Ministry, and Ministration, *viz.* in Authority, Dignity, and Excellency.

Hence he came to take away or put an end to that Ministry, or Priesthood, and Covenant, which is the second special work of the Apostle in this Epistle, and shall

should be of all good men, to exalt the New Covenant above the Old, which is the truth declared in the Scripture read unto you, *viz.* *He taketh away the first that he may establish the second*, viz. The first or old Covenant or Testament, that he might establish the second.

Now that it is the two Covenants that is here intended, is clear; for the word *He*, and *first* and *second* are Relatives: The word *He*, relates to *Christ*, chap. 9. v. 14. and 28. *first* and *second* relates to the first and second *Covenants*, chap. 8. 6, 7, 8. called also the old and the new Covenants, *chap.* 8. 13.

So that the true sense and meaning of the words, is this; That God sent Jesus Christ, and Jesus Christ came to take away the *first*, the old Covenant, that he might establish the *second*, the new Covenant, which we usually call the Covenant of grace, because its the ministration of grace, and all is grace from first to last in it. So that the words afford us two lessons.

Doct. 1. *That there is in Scripture held forth two Covenants, the first and second, or the old and new Covenant.*

Doct. 2. *That Jesus Christ hath taken away the first, and established the second Covenant.*

Or thus, *That it was the will of God that Jesus Christ should come to take away the first covenant and establish the second.*

1. That there is in Scripture held forth two Covenants, the first and second, or the old and new, *&c.* And my beloved friends, this is a truth of very great and special concernment for every Christian to be acquainted with the distinction of the Covenants.

That there are two covenants is clearly evident; old and new, first and second, *Jer.* 31. 31, 32. *Behold, the dayes come (saith the Lord) that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with*

their Fathers in the day I took them by the hand to bring them out of the Land of Egypt, &c. Mark you beloved, its a new covenant, another covenant, not such a covenant, but a covenant distinct from that covenant, where you have the first and and second, the old and new, in sense and substance. So *Heb.* 8. 7. Its called the *first* and *second*, for finding fault with the first he established the second, where the Apostle makes application of *Jer.* 31. *ver.* 8, 9. *For finding fault with them, he saith, Behold, the dayes come, saith the Lord, that I will make a new covenant*, &c. And vers. 13, *in that he saith a new, he hath made the first old*: So that its *a new covenant and not such a covenant*, a first and second, *a new covenant that hath made the first old*. And vers. 6. the new covenant in opposition to the old, is called, *A better covenant established upon better Promises*; But further, *Gal.* 4. this truth is cleared by the Apostle in *Sarah* and *Hager*, the free, and Bond-women, vers. 22. *which things are an allegory. or these are the two covenants*, vers. 24. And they are here held both to be two distinct covenants, even as *Hagar* the Bond maid, and *Sarah* the Free-woman were two. And must be separated when the time was come, so that the covenants of the Old and New Testament are not one, as some imagine, but two, old and new, first and second, and that clearly to be distinguished, and not confounded together, no more then light and darkness.

The truth being thus cleared and proved by the Scriptures of truth in my further proceeding, I shall propose this method.

1. To state the covenants as they are distinct, both the old and new.

2. Why they are called first and second, old and new.

3. To hold forth the difference between them.

4. To answer such objections and queries, as are or may be raised against or made concerning the truth in hand.

5 The application.

To ſtate the covenants as they are diſtinct both the old and new.

1. Confirming the firſt or old covenant, the quære may be; What we are to underſtand to be the firſt or old covenant?

In this I underſtand the Scripture to be clear, that by the old covenant we underſtand, *the covenant that God made with the houſe of* Iſrael *when he brought them out of the Land of Egypt*, Jer. 31.31, 32. Where God promiſeth to *make a new covenant, not ſuch a covenant as he made with their Fathers, when he took them by the hand to bring them out of the Land of* Egypt. So that the old covenant is that which God made with *Iſrael*, when he brought them out of *Egypt*, which was the covenant from *Mount Sinai*, the Moral ceremonial and judicial Law. The Moral Law being laid as the foundation of the whole, for indeed that was the covenant in ſum and ſubſtance; the other was grounded on it, the firſt table relating to God on which the ceremonial was built and was included, the ſecond to man, on both which the judicial or political part of the Law was bottomed, and ſo the whole indeed was moral in that miniſtration or Covenant. And the moral Law, *viz.* the ten commands or precepts, are called the covenant, anſwerable to *Jer.* 31. 31. in *Deut.* 5. 2. ---- So that by the firſt covenant we are to underſtand the covenant or Law made with the children of *Iſrael* from *Mount Sinai*, *Exod.* 19. and 20. chapters. And this the Apoſtle clears, *Heb.*12.18. *We are not come to the mount that might not be touched, and that burned with fire*; which clearly alludes to mount Sinai, the fiery giving of the law, and *Gal.* 4.24,25. *Paul* tells us expreſly that the old covenant, of which *Hagar* the bondwoman was a type, *was from Mount Sinai*: now what covenant was it that was given by *Moſes* when God brought them out of the Land of Egypt? It was

the Law: and what covenant was it that was given from *Mount Sinai*, but the Law which we call Moral, and in it, and with it the ceremonial and judicial? Further, the old covenant was made in substance with *Abraham*, *Gen.* 17. 9, 10, 11. Circumcision was the sum of the old covenant, an Abridgement of it, distinct from the covenant of grace that God made with *Abraham*, as I shall prove in its time and place.

But first to prove it to be the substance of the old covenant, which is the work in hand, I shall present clear and convincing grounds.

1. Its called in Scripture, A covenant frequently, *Gen.* 17. 9, 10. and 13. Its called a covenant three times, *vers.* 9. *Thou shalt keep my covenant therefore*, vers. 10. *This is my covenant which ye shall keep between me and you, and thy seed after thee. Every man child among you shall be circumcised*, vers. 13. *My covenant shall be in your flesh for an everlasting covenant*, Acts 7. 8. *And he gave them the covenant of circumcision.*

Object. Circumcision is called a token of the covenant, therefore not the covenant it self, *Gen.* 17. 11. *It shall be a token of the covenant between me and you*, Rom. 4. 11. *Abraham* received it *a sign and a seal*, &c.

Answ. Its true its called *a token, a sign and seal*, yet that proves not but that it is a covenant, as wel as a sign and seal, for I do understand that its called a covenant as it was the sum and substance of the old covenant, which was inlarged on *Mount Sinai*. And it was a sign or token (and seal too) to *Abraham* (but to none else as to *Abraham*) *viz.* a token of the covenant of grace God made with *Abraham* before. This is plain, *Rom.* 4. 11. *Abraham* received *the sign of circumcision, a seal of the righteousness of the faith he had before he was circumcised, that he might be the father of all them that believe.* Note this, It was given a sign and seal of the faith of *Abraham*, that he might be the father of all

that

that believe: So that it was a ſign and ſeal of his faith in the Goſpel covenant, and the whole old covenant in its largeſt extent was a ſign or token of the Goſpel covenant, as I ſhall more fully clear in its place; ſo that it is a covenant, and a ſign and a ſeal of another covenant, *viz.* the covenant of grace God made with *Abraham.*

2. To prove circumciſion to be the ſum of the old covenant, it was eſtabliſhed upon the Old Teſtament promiſe: the promiſe of the old covenant was annexed to it, *viz.* the promiſe of the Land of *Canaan.* The New Teſtament is eſtabliſhed upon better promiſes: The ſum of the Old Teſtament covenant (on Gods part) was, that he would be their God, and give them the Land of *Canaan*, on this condition that they keep the other part of the covenant on their part, *viz.* To be circumciſed; this is plain, was the old covenant both on Gods part and on theirs, and circumciſion was a covenant eſtabliſhed on the promiſe of the Land of *Canaan.*

3. That it was an uſher to the covenant from *Mount Sinai*, as *John* was to Chriſt is plain, in that it binds to the doing of the whole Law, *Gal.* 5. 2, 3. *Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit ye nothing at all*, verſ. 3. *For I teſtifie again to every one that is circumciſed, that he is a debtor to the whole Law.* And doubtleſs, for this cauſe the Apoſtle calls it, *a yoke which neither they, nor their Fathers were able to bear*, Acts 15. 10. Not the act of circumciſion, that would be weak to ſuppoſe that to be ſuch a yoke, but the bondage of it, as it was the old covenant, *Rom.* 2. 25. *Circumciſion verily profiteth, if thou keep the Law*, &c.

4. Becauſe circumciſion and the law ſtands and falls together: keep up circumciſion and keep up the Law, the yoke, the bondage, what not? all that was in the law. Therefore circumciſion is not the new co-

venant but the old, even a sign of the new, and must fall when the substance was come, of which it was a sign.

5. It must be the same in substance as that from *Mount Sinai*, else God kept not his covenant with *Abraham*, *viz.* The promise of the Land of *Canaan*, on his and his posterities being circumcised, and after, to enumerate such multitudes of laws and statutes which were by his posterity to be performed, without which they might not inherit the Land. Nay, God cast them out of it for transgression of those Laws which had been contrary to the covenant God made with *Abraham* his friend in behalf of his posterity (where he required nothing but circumcision, and on that promised the Land of *Canaan*) had not the whole law been involved and included in circumcision: So that the covenant from *Mount Sinai* was the drawing out of the covenant of circumcision at length, and branching it into its parts; but not an adding to it, for that could not be without wrong to the covenant God made to, and with *Abraham*, as hath been minded, which would be blasphemy against God so to think.

Object. Its said *Deut.* 5. 3. That God made not that covenant from *Mount Sinai with the Fathers*, &c.

Answ. Its true that God made not the covenant from *Sinai* with the fathers in its length & bredth, as it was made from Mount *Sinai*, there were many things added that was not expresst in that covenant, so the new covenant was from the beginning, yet it was not said to be made and to be in force, as a ministration in all its parts, till the death of the Testator, *Heb.* 9. 16, 17. though virtually it was in force to all believers; so was this of circumcision made with *Abraham*, but not explained and in force in all its parts till given from *Mount Sinai*.

Before I proceed any further, give me leave to mind

you

you from hence the great miſtake of thoſe who claim Church-membership for Infants, from their Church-membership in the old covenant, ſuppoſing it to be the ſame as now, ſeeing no repeal. Note this, Infants were never Church-members by virtue of the new covenant, but by this of circumciſion which was the old, and done away when the new was come in force as a miniſtration, *Gal.* 5. 2, 3. but of this by the way, *&c.*

2 I come to ſtate the new or ſecond covenant called in Scripture a new covenant, a ſecond covenant, an everlaſting covenant, *Iſa.* 55. 3. and 61. 8. *Jer.* 32. 40. and 37. 26. *Heb.* 13. 20. A covenant of peace, *Ezek.* 37. 26. a Holy covenant, *Luke* 1. 72.

This covenant we ſhall conſider, 1. as it lay in promiſes, ſo it was from the beginning, *Gen.* 3. 15. the Lord ſpeaking of the enmity that he would put between the ſeed of the woman and the ſeed of the Serpent, ſaid; *It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* In theſe few words is held forth the ſuffering of Chriſt and his conqueſt over the ſerpent and his ſeed, the ſubſtance of the covenant of grace. This covenant we finde again renewed in promiſe to *Abraham*, *Gen.* 12. 3. *In thee ſhall all the Families of the earth be bleſſed*, chap. 22. 18. *and in thy ſeed ſhall all the Nations of the earth be bleſſed.* This ſeed to whom the promiſes were made was Chriſt, *Gal.* 3. 16. And this is the covenant the Apoſtle ſaith *God made with* Abraham *in Chriſt*, Gal. 3. 17. *which the Law could not diſanul*: where you may note by the way that this covenant is mentioned by the Apoſtle as diſtinct from the law, that was another covenant, yet ſuch a one as could not diſanul this. Again, this covenant we have in promiſe, *Jer.* 31. 31, 32, 33. *Heb.* 8. 8, 9. *I will put my Law in their inward parts, and write it in their hearts, and I will be their God*, &c. And *chap.* 32. 40. *I will make an everlaſting covenant with them, that I will not turn away from them to do them good, but I will put my*

fear

fear in their hearts that they shall not depart away from me.

In sum, This is the Covenant of Grace, that God now owns his people in; a Covenant of Grace and Peace in Jesus, the blessing of *Abraham*, writing the Law of faith, love, and the fear of his name in their souls, by his finger, the holy spirit, interesting them in grace here, and assurance of glory hereafter, by vertue of which they are made willing faithfully to live to him here, and patiently to wait for the glory that shall be revealed. And in this covenant are none of God owned, but the true seed, *viz.* Christ and such as are in him, *Gal.* 3. 29. *If you are Christs then are you Abrahams seed, and heirs according to the promise.*

And this covenant as its written in the hearts of believers, without which in the Gospel account they are none of his, so is it written in the scriptures of truth, by the same spirit, and the spirit in believers works them and guides them to the truth of God in scripture (for by this means, *viz.* the scripture, it is all first received, and afterwards by degrees increased) so that its none of the spirit of Christ that leads a way from and besides the law of Christ in Scripture, so that the law written in the heart, guides to the law of Christ in scripture, and makes souls willing to walk according thereunto. *Isay.* 8. 20.

This is the covenant that gives grace and peace, faith and love, strength and perseverance, even blessedness comes in with this covenant, both as to grace and glory. This is the everlasting *Covenant*, that is by *blood*, by vertue of which poor *Prisoners are delivered out of the pit, wherein was no water.* Zach. 9. 11.

The second particular I minded was, Why they are called first and second, old and new covenants.

Answ. 1. Because they are distinct covenants as hath been proved?

2. Because the old covenant, as it relates to matter of work

work in the miniſtration of it was firſt, we leave things as in the eternal counſel of God, there being no firſt or laſt there, (in reſpect of time) but as its brought forth to us, ſo its *firſt and ſecond, firſt and laſt, old and new*, now the firſt or old covenant was firſt promulgated after the creation to *Adam* in Paradice before his fall, *In the day thou eateſt thou ſhalt die*; Here was the firſt covenant, wherein was no diſcovery of Chriſt and grace, but do and live, tranſgreſs and die. And although the old covenant in Scripture is taken from *Mount Sinai*, yet here is the beginning of the work. And it was there *added becauſe of tranſgreſſion, that ſin might appear out of meaſure ſinfull*, Gal. 3. 19. Rom. 7. 13. chap. 5. 20. *The law entred that the offence might abound, &c.* viz. The offence that came in by the breach of that covenant in Paradice. See *verſ.* 13. 17, 18.

Yet, ſecondly, as it was given from *Mount Sinai* as a miniſtration, ſo it was firſt, or the old covenant: the other lay full in promiſes, and virtually was in being, yet not given forth as a miniſtration, nor could it be *till the death of the teſtator*; ſo that on this account that from *Sinai* was the old and firſt; and this from *Mount Sion*, (*the perfection of beauty*) the new and ſecond, even the new covenant of everlaſting love, peace, and life; as the old and natural man was firſt, ſo the old covenant ſutable to that eſtate was firſt, and as the ſpiritual man is ſecond, ſo is the ſpiritual covenant ſecond: *ſo then that was not firſt which was ſpiritual, but that which was natural, and afterward that which was ſpiritual.* 1 *Cor.* 15. 46. So that the firſt covenant had relation to the old eſtate of man, and gathered in the natural ſeed, the ſecond to the new eſtate of man, in Chriſt, and gathers in onely the ſpiritual ſeed. Here is a myſtery too high for the carnal heart, the old and natural man, bleſſed are thoſe that are truly intereſted in this grace. *Oh the heighth and depth of the unſearchable wiſ-*

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dom of God, how are his judgements unſearchable, and his wayes paſt finding out! Well, I hope you will remember this, that the old man, and the old covenant was firſt, and the new covenant, and the new man is ſecond, and the carnal ſeed were in the firſt; and the ſpiritual ſeed are in the ſecond.

3. What is, or wherein lieth the difference between the firſt and ſecond covenant?

Anſw. 1. Negatively, not as hath been and is commonly underſtood by many good men, onely in the adminiſtration, ſo making the old and the new to be one, and the ſame covenant, by reaſon of which a cloud of darkneſs hath been caſt upon the Goſpel, and covenant of grace, by reaſon of which many precious ſouls have laid ſhort of the conſolation of the Goſpel Covenant, and have erred from the rules thereof.

But the difference between the two Covenants lieth mainly in theſe ten things.

1. *In the matter of them.*
2. *In the manner of Adminiſtring.*
3. *In the Righteouſneſs.*
4. *In the ſeed.*
5. *In the Mediator.*
6. *In the Promiſes.*
7. *In the miniſtry and Prieſthood.*
8. *In the Tabernacle and Ordinance.*
9. *In the ends.*
10. *In that the one is the type, the other the ſubſtance.*

1. In the matter, as hath been minded already, and this difference lieth either (firſt) in the matter as it was firſt given to *Adam* in Paradice, wich was one and the ſame in nature, with that from *Mount Sinai*, as hath been already minded, though differing in terms, being both conditional. *viz.* life promiſed on terms of doing.

Or

Or ſecondly, as it was renewed to *Abraham* in Circumciſion.

Or Thirdly, as it was given forth more at large from *Mount Sinai* to the body of *Iſrael.*

2. And more eſpecially in the matter of the old Covenant, as it was conditional in the firſt, ſecond, and third place. It was conditional, a Covenant of works with Promiſes to it, on condition of being performed. But the Covenant of the Goſpel was abſolute without condition, on Gods part, ſo that notwithſtanding the terms or words might be the ſame, yet it being abſolute and without condition, it differs in the very matter: as for Inſtance, ſuppoſe a man condition with a ſervant, and promiſe him reward for his ſervice, and require the ſervice he conditioned for, but gives nothing to enable him to the performance of it, not having promiſed, but every way enables his ſon for ſervice, and then requires it of him. This quite changes the matter of the Covenant: the firſt ſaith, *do this and live*: the ſecond gives life firſt and then ſaith, *do. John* 11. 26. *He that liveth, and believeth ſhall never die.* The firſt ſaith, *Make you a new heart and a new ſpirit for why will ye die, O houſe of Iſrael, Ezek.* 18. 31. The ſecond ſaith, *I will take away the heart of ſtone, and I will give you a heart of fleſh, and I will put my ſpirit in you, and cauſe you to walk in my ſtatutes.* &c. *Ezek.* 36. 26, 27. This is the diſtinct language of the new Covenant from the old, *I will write my law in their heart, and I will put my fear in them, that they ſhall not depart away from me. And in thy ſeed ſhall all the Nations of the earth be bleſſed.*

In a word that was a Covenant that might be broken, that was broken. This is a Covenant that cannot, nor ſhall not be broken, This is the firſt difference in the matter of them. The firſt commands to do, but gives no power. The ſecond gives power in and with the command, *John* 5. 25. The dead ſhall hear the

voice

voice of the Son of God, and live, &c.

Hence it is, that the first is called *a voice of words*, Heb. 12. 19. The second is, *the power of God unto salvation*, Rom. 5. 16.

The second difference between the two covenants was in the manner of administring, and this difference lieth especially in these two things.

1. In the manner of the giving.
2. In the manner of the execution.

The first was given not onely, as hath been minded, with condition, but also with a great deal of fear and dread, *Sounding of Trumpets, burning of fire, Blackness, and Darkness, and Tempest*, which made the people to tremble, *Exod.* 19. 16. So dreadful was the giving of this covenant, that *Moses* the mediator thereof, said at the sight of it, *I exceedingly fear and quake*, Heb. 12. 21. thereby to present its nature, a dreadful covenant; hence its called *Deut.* 33. 2. *a fiery Law, or a law of fire.*

But the new covenant from *Mount Sion*, was, and is administred in all sweetness and love. It preacheth forth grace and peace, there is never a word of dread and darkness in it, but to those that reject it.

Hence it is so ordinarily called the *Gospel*; That is, *Glad tidings, or good tidings of good things.* Tidings of *Peace and Reconciliation*, tidings of *Pardon and Remission of sins*; in a word tidings of *Grace and Glory*; this is the manner of the ministry of the new covenant.

2. In the manner of execution, and that in its power, 1. the Law, as hath been minded, commanded obedience while it continued but gave no power to obey; but this in its ministration begets life, love, and obedience, it accomplisheth *the birth from above*; it begets *to a lively hope*, &c. for it is *the ministration of the Spirit*,

Spirit. There is never a ſoul actually in this covenant, but by the virtue of it ſelf.

Hence it is that perſons come not viſibly into it by natural generation as into the old, but by regeneration, and the work of the holy ſpirit. Believe it friends, this is a great Goſpel truth, that whoſoever cannot ſet ſeal unto it, will one day know that they are ſtrangers to it, notwithſtanding the great cheats, and deceits that are in the world about this matter: Some carrying on the covenant in way of generation, and others ſuppoſe they come to it of their own will; both will find it firſt or laſt, that they are no further then the firſt covenant, that of Nature, and ſhort of that of Grace.

2. That executed the curſe, wrath, and vengeance, on the Tranſgreſſors of it; but this mercy and forgiveneſs, healing of back-ſlidings: the voice of the firſt was, *Curſed is every one that continueth not in all things that are written in the Book of the Law to do them.* But the voice of the ſecond, is, if they ſin, *I will be merciful to their unrighteouſneſs, and remember their ſins no more. If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and if we confeſs our ſins he is faithful and juſt to forgive us our ſins,* &c. This is a covenant in which juſtice and faithfulneſs is ingaged to forgive the ſins of thoſe that are in it. In a word, that covenant in its adminiſtration brought firſt to duty, and from thence ſome few, even a remnant, were brought to Chriſt. This brings firſt to Chriſt and Grace, and then to duty.

3. They differ in the righteouſneſs. The righteouſneſs of that covenant was a righteouſneſs of works to be done by them; *If you obſerve and do theſe things, this ſhall be your righteouſneſs,* Deut. 6. 25. No longer work, no longer righteous: the righteouſneſs of the law ſpeaketh on this wiſe, *The man that doth them, ſhall even live in them,* Rom. 10. 5.

But the righteouſneſs of this covenant is the righteouſneſs

ouſneſs of faith, even the righteouſneſs of Jeſus Chriſt, *which comes on all that believe, this is the name by which he ſhall be called: The Lord our righteouſneſs*, Jer. 23. 6. *and in him ſhall all the ſeed of* Iſrael *be juſtified, and ſhall glory*, Iſa. 45. 25. For *by him* (*viz.* Jeſus Chriſt) *all that believe are juſtified from all things, from which they could not be juſtified by the law of* Moſes, *Acts* 13. 39. Note, believers in this covenant are juſtified from that *which the Law of* Moſes *could not juſtifie from.*

What is that? from ſin? the law could not juſtifie from ſin: That could curſe and condemn for ſin, but could not juſtifie from ſin: but this covenant juſtifieth from ſin, *becauſe the blood of this covenant taketh away ſin*, and that out of the conſcience as well as out of the converſation; ſo that (in a word) as the righteouſneſs of that covenant was a righteouſneſs of works, and ſo was their own righteouſneſs; ſo ſaith the Apoſtle, *Phil.* 3. 9. *Not having mine own righteouſneſs, which is of the law.* But the righteouſneſs of this covenant is the righteouſneſs of Jeſus Chriſt, apprehended, applied by faith, *even the righteouſneſs, that is of God by faith.*

A bleſſed word to believers, they ſtand to God, not in their own righteouſneſs, but in the righteouſneſs of Jeſus Chriſt wrought for them, revealed to and in them, and applied.

The fourth difference between the two covenants, is, in the ſeed with whom the covenants were made, and here lyeth a truth of very great concernment to diſtinguiſh between the diſtinct ſeeds of the covenants. The ſeed with whom the old covenant was made, were the natural ſeed of *Abraham.*

Viz. Such as came of *Iſaac*, the fleſhly ſeed were the ſubjects of that covenant. Take it firſt as made with *Abraham* in circumciſion, or after as it was inlarged from Mount *Sinai*, it was given to the body of *Iſrael*,

to

to the fleshly seed, and so it continued till Christ came, *Gen.* 17. 7, 8. But this new covenant is made with Christ and all the spiritual seed in him. The new covenant knows no fleshly seed, though old covenant spirited men are loath to know any other seed now then the fleshly seed, yet account themselves instructed in the new covenant, but the new covenant *knowes no man after the flesh. But if any man be in Christ, he is a new creature: old things are past away,* &c. the new covenant knows none, nor owns none to be the seed, but such as are Christs. *If ye are Christs, then are ye* Arahams *seed, and heirs according to the Promise,* Gal. 3. 26. Be they *Jew* or *Gentile,* there is no difference by nature, all alike, and by grace are the true seed of the covenant. *The elect obtains it, and the rest are blinded,* Rom. 11. 7. Oh beloved, it highly concerns every Christian to come to a right distinction in this matter, the want whereof occasions the generality of the sons and daughters of men to content themselvs in the old nature under the covenant, only the name of christian satisfieth, or at best a little reformation, & old covenant zeal filled with pharisaical pride and self conceit of their own good estate; making Christians by generation, being strangers to the great new covenant work of regeneration, and the birth from above.

Heave this with you, my friends, as an undoubted truth and true distinction between the covenants. The one was with the fleshly seed, the other with the spiritual, even with Christ, and in him with all the spiritual seed.

The fifth difference between the two covenants, is in their Mediator: that covenant had a mediator, *Gal.* 3. 19. and that mediator was *Moses,* he was the mediator of that covenant, *Deut.* 5. 4, 5. vers. 4. *The Lord our God made a covenant with us in* Horeb, vers. 5. *I stood between the Lord and you at that time.* See *Exod.* 19.

But Jesus Christ is the mediator of this covenant, *Heb.* 8. 6. *But now hath he (viz.* Jesus Christ) *obtained a more excellent ministry, by how much also he is the mediator of a better covenant.* A more excellent mediator, a better covenant.

Sixthly, The old and new covenants differ in their promises, for they both had promises. Hence it is that the Apostle speaking of the natural state of the *Gentiles* saith, *They were strangers to the covenants of promise, Ephes.* 2. 12. Both had promises, but distinct promises sutable to the nature of the covenants, and the people with whom they were made.

Now the difference lay mainly in two things;

1. *In the matter promised,*
2. *In the manner of the promise.*

1. In the matter: the subject matter of the Old Testament promises consisted in outward things temporal, worldly blessings; so in circumcision, *Gen.* 17. 8. *I will give unto thee and to thy seed after thee, the Land wherein thou art a stranger, even all the Land of* Canaan. And *Deut.* 28. you may take a view of it at your leisure, and clearly discern the promises and blessings of that covenant (from *vers.* 3. to *vers.* 14. *Blessed in the City, and in the Field, and in the fruit of the Body, and of the Cattel,* &c.) so that they were all outward blessings. So likewise *Isa.* 1. 19. *If you will be willing and obedient, ye shall eat the good of the Land,* &c. These, and the like, were the old Testament promises.

But the New Testament promises are of another nature, not so much of outward blessings, for *God hath chosen the poor of this World, rich in faith, and heirs of the kingdom: But they are spiritual and eternal blessings,* John 6. 40. *This is the Will of him that sent me, that every one that seeth the Son and believeth on him,*

him, may have everlasting life. Luke 12.32. *Fear not little flock, for it is your fathers good pleasure to give you the Kingdom.* Jam. 1.12. *The crown of life which God hath promised to them that love him.* Matth. 25. 34. *Come ye blessed of my Father inherit the Kingdom,* and the like precious promises of the new covenant that relate to life and glory. Hence it is that Gospel believers look not at the things which are seen, but at the things which are not seen, 2 *Cor.* 4 18.

2. In the manner of the promises. The first were conditional, as hath been proved, *Exod.* 19. 5,6. *Now therefore if you will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me, &c.* Deut. 28. 1.

But the promises of the Gospel-covenant are absolute as hath also been proved. *The Dead shall hear the voice of the Son of God,* &c. *And I will be their God and they shall be my People, and they shall not depart away from me.* &c. Thus they differ very much in the promises; in which respect the new covenant is said to be established upon better promises, *Heb.* 8. 6. The promises of the old covenant were on condition of performance, but gave no power; but the new covenant promises *make partakers of the Divine nature,* 2 Peter 1. 4.

7. They differ in their ministry and priesthood: the ministry and priesthood of the old covenant was the tribe of *Levie.* In particular the Sons of *Aaron* were for the priesthood, and the rest of the tribe were the *Levites* to do other service and to minister before the Lord, *Exod.* 28. *Numb.* 1. 50, 51. and *chap.* 8. ——— 15. 19. But the Minister and High-priest of the new covenant is Jesus Christ himself, who differs from the ministry and priesthood of the old covenant or Testament, not onely, 1 in his person being much more excellent, and that on several accounts, *Heb.* 5. 5. But,

2. He was made a Priest with an oath, which the

Levitical priests were not. *Heb.* 7. 20, 21. *And in as much as not without an oath he was made Priest, for these were made without an oath; but this with an oath by him that said unto him, The Lord swore, and will not repent,* &c.

3 Christ was made a Priest *for ever* after the order of *Melchizedeck*, *Heb.* 5. 6. and *chap.* 7. 21. but they of the Old Testament were not so, *Heb.* 7. 8, 23, 24. *And they truly were many Priests, because they were not suffered to continue by reason of Death: But this man because he continueth ever, hath an unchangeable Priest-hood*, a great ground of consolation for the Lords poor people. See *vers.* 27, 28.

4. Christ differs from the Old Testament Priesthood in his ability to save. They were not able to save themselves or others.

But Jesus Christ, the Minister of the new covenant, *is able to save all those to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* A great ground for encouragement of poor sinners to come to him and believe in him; and likewise of consolation to those who (already) are truly come unto God by him.

A fifth difference was in the Sacrifice. They offered Bulls and Goats, *Heb.* 9. 12. But Jesus Christ offered up himself a Sacrifice for sin. Oh precious High-priest to give himself a sacrifice for sin, & that not as these high priests did offer their Sacrifices, first for their own sins, and then for the sins of others. But he that was *without sin, Holy, Harmless, Undefiled, there was no guile found in him*, even he offered himself for sinners, *Heb.* 7. 27. and 9. 12, 13.

8 The difference between the old and new covenants, is in the Tabernacle and Ordinances. 1. They were Ministers to the Typical Tabernacle, Temple, and Altar; but Jesus Christ is the Minister of the true Tabernacle and Temple, *Heb.* 8. 1, 2. *We have such*

such an High Priest who is sate down at the right hand of the Throne of the Majesty in the Heavens. A minister of the Sanctuary and true Tabernacle which God hath pitched and not men, chap. 9. 24. *For Christ is not entered into the Holy Places made with hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us.* Note this friends, That Jesus Christ the *Minister* of the *New covenant*, and of the *true Tabernacle*, *is entred into Heaven it self now to appear in the presence of God for his People.* A blessed ground of comfort and encouragement to every truly gracious soul, to come with boldness to the Throne of grace, Jesus Christ is there for them.

A second difference is in the ordinances: that covenant had ordinances also, and *a Sanctuary*, but comparatively they were but wordly & carnal ordinances to the ordinances of the new covenant, *Heb.* 9. 1. *The first covenant had also ordinances of Divine service, and a wordly Sanctuary.*

Their ordinances made not the *comers thereunto perfect*, vers. 9. *were but a figure for the time being*, and are called carnal *ordinances imposed on them, till the time of reformation*, vers. 10. But the Ordinances of the New Testament, are more spiritual, sutable to the Minister and ministration, and likewise because our Minister ministers by his Spirit in and through all, which that ministry could not do.

9. They differ in their ends. The ends of the first covenants were, 1. *To make sin become exceeding sinfull*, Rom. 7. 13. and *chap.* 3. 20. 2. *To stop every mouth, and to make all guilty before God*, Rom. 3. 19. And so it became a Killing Covenant, *A ministration of Death*, and not of life, 2 *Cor.* 3. 6, 7. A covenant that could not give life, for if that covenant could *have given life, then verily righteousness had been by it, even by the Law*, Gal. 3. 21.

But Gods end in the new covenant is to give life by it. Hence its called a covenant of life and peace, *Isa.* 54. 10. *Mal.* 2. 5.

It was to recover poor loft ſinners out of their periſhing ſtate and condition: it was to make the comers thereunto perfect, which the other could not do, *Heb.* 10. 1. It was *to juſtifie believers from all thoſe things, from which they could not be juſtified by the Law of* Moſes, *Acts* 13. 39. *viz.* The firſt covenant. In a word, the end of God in the new covenant was to ſave from the curſe and condemnation of the old covenant, without which there is no ſalvation, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us,* &c.

10. And finally, the difference between the old and new covenant, is as much as is between the type, the ſhadow, and the ſubſtance: it was but a ſhadow, and repreſentation of the new covenant, a typical covenant from firſt to laſt. Hence it is that they had types and reſemblances of every thing in the Goſpel covenant, but they were but ſhadows, but reſemblances.

1. They had a righteouſneſs commanded, which was a righteouſneſs of doing, which they could not attain, a repreſentation of the righteouſneſs of Chriſt who was to fulfill all, and ſo become *the end of the Law for Righteouſneſs to every one that believeth. Rom.* 10. 4, 5.

Secondly, they had an election and Son-ſhip, but it was of the *natural* ſeed: the new covenant is of the *ſpiritual* ſeed *Rom.* 9. 7. 8. *Gal.* 3. 26, 29.

Thirdly, they had Prieſt, Sacrifice, Tabernacle and Temple, but all Typical.

Fourthly, They had promiſes likewiſe, but Typical as well as conditional; ſo that it is as evident as the ſun that ſhines at noon, to all whoſe eyes are open, that the differences between the covenants are clear and very great. And therefore it much concerns you not to miſtake

mistake in this matter, least you live under the old in stead of the new, for the old will prove a covenant of death to those who live and die in it. But *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. Rom.* 8. 1. *viz.* not after the law or old covenant, but after the Gospel or new covenant, which is called *the ministration of the spirit. 2 Cor.* 3. 6, 8.

Objections answered.

Fourthly, I come now to answer such Objections and Queries as are or may be raised against, or made, concerning the truth in hand.

Obj. 1. That the old and new covenants may be one and the same, and are by many, if not most, taken so to be, notwithstanding they are called *Old* and *New*, *First* and *Second*, because they differ in the manner of Ministration. So that the difference lieth in the differing manner of administring, and not in the covenants.

The Scripture speaking the same of the Commandments, which may serve to clear those terms about the covenants. *John* 13. 34. *A new Commandment give I unto you, &c.* And 1 *Epist. John* 2. 7, 8. *Brethren I write no new Commandment unto you, but an old Commandment, which ye had from the beginning.* &c. *Again a new Commandment write I unto you,* &c. The Commandment is *old* yet *new*, and *the same which they had from the beginning. &c.* So may the Covenant likewise be taken.

Answ. The covenants differ, not onely in the manner of administring, but in the matter likewise, as hath been already proved, as also in all those other particulars wherein the differences have been discovered. But to the Scriptures mentioned

I answer, 1. I grant it to be true, if we take the

Scriptures in the largeſt ſence in the words *old, and from the beginning*, that the commandment was old, as I ſhall more fully clear before I have done, and ſo was the new Covenant too, but yet diſtinguiſhed from the old.

But, Secondly, I anſwer, that the words *old, and from the begnning*, are diverſly to be underſtood in Scripture. Sometimes they intend the beginning of the world. Sometimes they intend the beginning of the old Teſtament miniſtration. *Pſalm* 119. 166. *Thy word, O Lord, is true from the beginning.*

Sometimes the beginning of the Goſpel miniſtration. *John* 8. 25. and 15. 27. And ſometimes from the beginning of a peoples hearing and receiving of the truth, and ſo it is in this place. 1 *John* 2. 7, 8. being compared with *verſ.* 24. *Let that therefore abide in you, which ye heard from the beginning. If that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son and in the Father.* What was it they heard from the beginning? It was the doctrine of the Goſpel, by which through believing they came into the Son and the Father, which cannot be underſtood, *That which they heard from the beginning of the old Covenant.* They had not then received the new, but it was that which made them one in the Son and in the Father. Therefore, The doctrine of the Goſpel. Its the very ſame words. *verſ.* 7. *An old Commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.* So that the truth in this ſcripture is this, That *John* did write no new commandment unto them, but the ſame that he had given to them when they firſt heard and received the Goſpel, which if it did abide in them, they ſhould continue in the Son and in the Father. It is in ſubſtance no more then what *Peter* ſaith. 2 *Pet.* 1. 12. and the ſame, 2 *Epiſt. John* 2. 21. *I have not written to you, becauſe ye know not the truth,*

but

but because ye know it. &c. viz. They knew it of old, from the beginning of their reception and believing of it.

And as for the terms of old and new, they are not equivalent to the distinct terms about the covenants, not onely old and new covenants, as hath been minded, but *first* and *second*, the new hath made the first old, *Heb.* 8. 13. The new is called a better Testament, *Heb.* 7. 22. and 8. 6. All which plainly proveth two Covenants, unless we dare give the lie to the Holy Spirit in the Scriptures of truth.

Obj. 2. The Covenant mentioned, *Gen.* 17. is the Covenant of grace, for it is applied to the Gospel by the Apostle, *Rom.* 5. 17. compared with *Gen.* 17. 5. Therefore it appears that Circumcision, was the Covenant of grace, for it immediately follows.

Answ. In this chapter are both Covenants. 1. That of grace and the Gospel covenant promised. And second that of circumcision made and established, under which *Abrahams* natural seed was, and therefore it much behoves us to be diligently enquiring after a right understanding of the will of God in Scripture, that so we may rightly distinguish and not confound Truth together. The want of distinction hath been and is the great cause of confusion.

We are to know that both covenants, as hath been minded, are stated in this 17. *chapter*. The first or new covenant is *vers.* 4, 5. *Behold, my covenant is with thee, and thou shalt be a father of many Nations*, &c. And *vers.* 5. *For a father of many Nations have I made thee.* This is the new covenant, in which *Abrams* name was changed from *Abram* to *Abraham*, and answers to *ch.* 12. 3. and 15. 5. and 22. 18. And the old covenant, *viz.* that of circumcision with the natural seed follows from *v.* 6. to *v.* 14. That it is so is clear for circumcision, as hath been already proved, was the old covenant, and that *verse* 4, 5. is the new; therefore it must be thus distinguished.

And

And further, Its usual in the Scripture to have both covenants mentioned together and set side by side, as it were, sometimes one first, and sometimes the other, as not onely in this place, but in *chap.* 22. 16, 17, 18. there is both covenants sworn to, that is, to the natural and spiritual seed, the old and the new covenants. And *Deut.* 32. 33. The last words of *Moses*, in which he not onely confirms them in the old covenant, and propheseth their breach thereof, *viz.* their sin and their judgement, but likewise clearly states the new, *chap.* 33. 26, 27, 28, 29. compared with *Jer.* 23. 6. *&c.*

Object. 3 The old covenant was also called an everlasting covenant as well as the new, *Gen.* 17. 13. *Psal.* 105. 10, 11, 12. 1 *Chron.* 16. 16, 17, 18, 19. Therefore the same though differingly administred.

Answ. Its true, It was so called; yet these three things must be considered for the right understanding of it.

1. The terms of everlasting are given to the Priesthood as well as to the covenant, *Exod.* 40. 15. *Numb.* 25. 13. And none that understand any thing of the Gospel but will acknowledge that that priesthood is ended, and that this of the Gospel is not the same, therefore it is everlasting, *viz.* during the continuance of that covenant and ministration.

2 The term everlasting, as well as the old covenant, and all other promises in the old covenant were conditional, and God did not promise to perform either covenant or promise without the condition was performed, so that it was everlasting, *viz.* while they performed the condition.

3 The old covenant, priesthood, and promises, were no other ways everlasting then as they led to Christ, the new covenant and the everlasting rest, so they were everlasting, *viz.* represented and typed out everlasting things, but when the substance was come the shadow did vanish away.

Object.

Object. 4. The Gospel covenant is conditional as well as that of the law, as at the first entring into it there is the condition of believing, *He that believeth and is baptized, shall be saved, and he that believeth not shall be damned*, Mark. 16. 16. and persons continue in it on condition of continuing in the faith and obedience, and persevering in a way of well-doing unto the end, *Heb.* 3. 6. 14. *Matth.* 10. 22. *Mark* 13. 13. And the Gospel promises of life and glory are on condition, *Rom.* 2. 7. 10. and chap. 8. 17.

Answ. Its true, on one account it may be said to be so, That as God never intended to save any but by Jesus Christ, and that through faith in him and obedience to him, in persevering in a way of well doing, all these conditions God had in his eternal councel, and therefore he is said to love freely, but it was in Christ, and to elect and chuse before the world was, but it was in Christ, *Ephes.* 1. 4. And calling, and justifying, and glorifying, it was all done over in Gods councel, *Rom* 8. 27, 30. And all that which may seem to be conditions, God undertakes the performance of them; and as God did *elect and chuse in Christ*, so likewise he did chuse them to believe and obey, 1 *Pet.* 1, 2. Yet God in the carrying on the great design of salvation in the Gospel ministration, proposeth it to us on the terms he had in his councel concluded before time, *viz.* faith in Christ, obedience, perseverance, *&c.* And that because it is the duty of all the Lords people so to do, and those that do it not cannot expect the grace of the covenant; yet notwithstanding all this, faith, obedience, perseverance, *&c.* is a branch of the new covenant on Gods part to us, so that what relates to us as duty and is presented on conditional terms, on Gods part is a branch and part of the covenant. As for faith, this is included in the covenant, *I will put my Law in their minds and write it in their hearts*, Heb. 8. 10. *And the dead shall hear the voice of the Son of God, and*

they

they that hear shall live, John 5. 25. The law written in the heart is the law of *faith* and *love*, and where this law is there will be persevering in a way of well doing, and *Heb.* 12. 2. Jesus is said to be *the author and finisher of our faith*: if so, then undoubtedly the whole work is effected by him, and indeed this is the life of true believers, that the Lord hath undertaken for them, and it is *he that works in them to will and to do of his own good pleasure*, Phil. 2. 13. So that in a word, interest in the covenant and in the promises of life and glory are on such conditions or terms which God himself is engaged for his peoples performance of, he requires of them, *and works to will and to do what he requires*, and yet he that doth it not must be damned. Here is a ministry that looseth the carnal heart, and indeed in the heighth and depth of it, it is a misterry to the Saints; but we may rather cry out with the Apostle, *How unsearchable are his Judgements, and his wayes past finding out*. Then suppose to fathom this depth of God, let the Lords people know their duty, and continue in the faith, and persevere to the end, looking up to the Lord, fetching supply of strength and grace from Christ daily, for *they are kept by the power of God*, but it is *through faith*. 1 Pet. 1. 5. And this glorious truth so full of consolation to the truly Godly, no whit derogates from their duty, or leaves an indifferency of performance or of spirit in them, but truly engageth their souls to the Lord therein, and that upon the new covenant account, *not in the oldness of the letter, but in the newness of the spirit*.

Object. 5. This new covenant you speak so much of is the covenant of the Kingdom, and is not yet in force. Its true, this covenant is absolute, and believers have a right to it, and to glory, but the time is not yet come of being in it.

Answ. If believers are not in this, they are in no covenant, for there are but two, *old* and *new*, *first* and *second*.

second. Now that this covenant is in being is evident, for, 1. the Apostle maketh the application of it to the Gospel time, *Heb.* 8. and proves it to be in force, *chap.* 9. 16, 17. *Because the testator is dead, a covenant or Testament is in force when the testator is dead.* And in my text, *He taketh away the first, that he may establish the second*; and indeed to deny this covenant to be in force, is to deny the *blood* of the covenant and death of the testator.

Now I come to the Quæries.

Quest. 1. What title may we give to the first covenant?

Answ. The Scripture titles are safest and soundest; its called the *first* covenant, and the old covenant, as hath been already cleared with the grounds thereof: And further in the Scripture light we may safely call it an *Additional* covenant, *Gal.* 3. 19. *Wherefore then serveth the law? It was added because of transgression, till the seed should come, to whom the Promises was made.* The law was the old covenant, as hath been proved. It is sometimes called the covenant, sometimes the law; so that it is all one, as if the Apostle had said, the covenant was added because of transgression, but ———

Quest. The quære may be to what it was added?

Answ. The Scripture seems to gather in two things to which it was added, *viz.* 1. it was added to that which was given to *Adam* before his fall, though that and this be all one in the nature of it, *viz.* both conditional, yet this is branched forth into many parts, the conditions and duties are many. And that it was added to that is clear from these words, *because of transgression*, compared with *Rom.* 1. 13. *That sin by the commandment might become exceeding sinful*; That is, that sinful state, and those sinful actions which flow from thence,

thence, that we all fell into in *Adams* fall, as is at large reasoned, *chap.* 5. Now man being fallen into such a state of sinning and death, the law or old Covenant was added to that given to *Adam* in Paradice because of transgression, that the sins committed in the sinful state by the transgression of one man might appear *exceeding sinful, and all mens mouths might be stopped, and the whole world might become guilty before God*, in the sence of their sinfulness by nature and practice, and their own inability to save themselves.

2 The old covenant was added to the promise of the new. This is likewise clear: it was added *till the seed was come to whom the promise was made*, therefore the law was added till this seed was come; Added to what? to the promise of the seed, till the seed was come, and so it was *Gen.* 17. as hath been already proved. There is first the promise of the blessing to the Nations, *vers.* 4, 5. *Thou shalt be a father of many Nations*, viz. Of all believers in all the Nations in the new covenant in the seed, Christ, this must be, and then adds the other Covenant, *viz.* of circumcision to the promise, and that because of transgression, that there might be a law to discover sin till the seed was come, and to require righteousness and obedience, that it might be a type of the righteousness and deliverance from sin in the new covenant by the true seed to whom the promise was made.

Quest. 2. Was not the Gospel and new covenant in being, in the time of the old covenant?

Answ. Yea, doubtless it was, and there was never any saved with an everlasting salvation but by vertue of the new covenant in Christ, it was made and lay in promise, *Gen.* 3. 15. and 12. 3. brought forth into an oath, *chap.* 22. 18. Yet the new and old covenants kept clearly distinct throughout all the time of that administration, insomuch that few of them in the old understood the new. God made the new covenant

first

first with *Abraham*, *Gen.* 12. 3. but the old came first into a ministration as an additional covenant till the seed was come, to which the new was made. Its said, *Gal.* 4. 24. That *Sarah* and *Hagar* were *an allegory of the two Covenants*, they were both in *Abraham's* house at once, and the free woman was there before the bond, but the bondwoman bare seed first. So it was in the Covenants. And the new covenant was ministred through the old, as it typed out Jesus Christ, and required righteousness and made Promises, and virtually it was doubtless to the salvation of all Gods elect, for as the elect obtained it when Christ came, and the rest were blinded. *Rom.* 11. so it was before in the Typical covenant they had Christ and the new Covenant held forth, especially 1. In Types 2. In Promises 3. In Prophecies.

Quest. 3. Was not Jesus Christ the mediator of the covenant then, could any one be saved by a covenant of which Jesus Christ was not the mediator?

Answ. Doubtless he was as to come, for so the covenant though made, yet lay in Promise, and they were to look for the seed to whom the Promise was made. And so the Covenant, Mediator and all, lay in Promise, and they were saved by that Covenant, as Jesus was considered to be the Mediator of it. Hence they must have a typicall Mediator, as well as covenant in both to lead to a Covenant and Mediator (*viz.* Christ) to come.

Quest. 4. Was the Covenant made with Christ onely, or with him and all the elect? or are we to understand that *Gal.* 3. 16. the Promises to *Abraham* and his seed, was to Christ Personal or to Christ Mystical, *viz.* Christ and all his mystical body?

Answ. The Covenant was made first, and chiefly with Christ personally, as the head of the body the Church, and in him, with all his body and every member thereof. *Isay* 59. 21. but especially, and first with

Christ

Christ personally. So the Covenant and Promises to *Abraham in his seed*, was Christ Personally, he was the seed to whom the Promises were made, *Gal.* 3. 16. *Now to Abraham and his seed were the Promises made, he saith not to seeds, as of many, but as of one, and to thy seed which is Christ.*

The covenant and Promises was to Christ, and indeed it would be improper to understand it otherwise: for the Promise to *Abrahams* seed, was, that *in thy seed shall all the nations be blessed*, *Gen.* 22. 18. If we understand by seed in this place the seed mystically, *viz.* all the elect, then we must read it thus, that in Christ and all the elect the nations shall be blessed: then who will there be in the nations to be blessed by thus seed the understood? for the *wicked*, though they *live an hundred years, yet they must be accursed*, *Isay* 65. 20. Therefore the *seed* is *Christ*, and the blessing by him came forth to us Gentiles and all nations, *viz.* All that believe in him are blessed, and none else. Hence it is said, *Gal.* 3. 14. *That the blessing of* Abraham *might come on the Gentiles through Jesus Christ*, that is the blessing that God promised to *Abraham*, should come on the Nations (that is the Gentiles) in his seed, *viz.* in Jesus Christ, *That we might receive the Promise of the Spirit through faith.* Its said further, *vers.* 17. *that this covenant was confirmed before of God in Christ*, and therefore could not be *disanulled by the law*, *viz.* the law or covenant from mount *Sinai*, could not prevent the coming forth of Christ, and so make void the covenant and blessing promised to the Nations in Christ the true seed, so that we are to distinguish (though not divide) between Christ the true seed as the head, and his body the Church as members. They are in Scripture called the seed, or *children* of Christ, *Isay* 59. 21. *Psal.* 22. 30. & 89. 29, 30. *Gal.* 3. 29. *Heb.* 2. 13. So that in a word the covenant is made with Christ, and in him the blessing of the covenant comes forth to all

his

his People, and by faith they come to claim their interest in this covenant of free and rich grace, wrought forth and brought to light in and by Jesus Christ, *in whom all the Promises are yea, and Amen, to the Praise and Glory of God*, 2 Cor. 1. 20.

Quest. 5. Is the morall law which you say was the substance of the old covenant, from mount *Sinai*, done away to believers under the new covenant as it was a rule of life, &c.

Answ. Doubtless it is done away to believers, and that 1 as it was a covenant from mount *Sinai*, and secondly, as a ministration by *Moses*.

1 That it was and is done away to believers is evident, *Rom.* 7. 4, 6. where the Apostle saith, *ver.* 4. *Wherefore my brethren ye also are become dead to the Law, &c.* And ver. 6. *But now we are delivered from the law, that being dead wherein we were held, &c.* This was the moral law, for it was that law that discovered sin, *ver.* 7. even that sin forbidden in the moral law, *Thou shalt not covet*, chap. 6. 14. Ye are not under the law but under grace. 2 *Cor.* 3. 7. & 11. That very law written in Tables of stone is said to be *done away*, and *ver.* 13. to be *abolished*; and if any will say its the ministration that's done away and not the rule, I say, it must be done away as it was then a rule, without which the ministration could not cease, it was its being given as a rule that made it a ministration.

Therefore I say, that it is done away, first as it was a covenant from mount *Sinai*, so it is clear turned out and hath no place in the Gospel, even as *Hagar*, the old covenant in an *Allegory* must out of *Abrahams* house, *Gen.* 21. 10. *Gal.* 4. 22, 23, 24, 25, 30. *Cast out the Bondwoman and her son, for the son of the Bondwoman shall not be heir with the son of the Free woman.* So that, when the free woman is come to be fruitful, the bondwoman with her son must be cast out.

So likewise, *Heb.* 12. 18. to 24. *We are not come to*

the mount that might not be touched, &c. *viz.* to mount *Sinai*, but *ver.* 22. *Ye are come unto mount Zion*, and *ver.* 24. *To Jesus the mediator of the new covenant*, &c. all which evidently demonstrates, that the law as it was a covenant, from mount *Sinai* is done away to believers.

And secondly, as it was a ministration by *Moses*, so its done away and abolished, and is not to be preached or received (as in the hand of *Moses*) as it was ministred forth, received and obeyed in the old Testament. For it was ministred then on life and death, and was (through mans weakness) a ministration of death, and not of life. So that I understand all those expressions to relate to those heads or Particulars, when the Scripture saith, That the Law is *abolished* and *done away*, that believers are *dead* to it, *delivered from it*, *are not under it*, and that *the Bond woman must be cast out with her son.*

And yet believers, *are not without law to God but under the law to Christ*, yea and that under the moral law. But as given from mount *Sion*, ministred forth in the hand of Christ, not in the hand of *Moses*, for if we take it from *Moses*, we must be *Moses* Disciples. But if from Christ, as given forth on the Gospel account, then we are Christs Disciples indeed, and receive it in power (from Christ, the minister and mediator) to live to God according to it, not for righteousness unto justification. But Jesus Christ having fulfilled all its righteousness, having born the curse for us,

Its a Rule of righteousness, of conversation to the honour of him that hath done all for us in point of justification to eternal life. And so its become a law of love, a royal law of liberty to all that are by faith in the new covenant, and a law to which every believer is in bounden duty to Jesus Christ, to own as his precious rule of life to honour him by, as it is given forth by him in the Gospel and no otherwise.

Quest. 6.

Quest. 6. Is not faith and repentance, an old covenant work, if so, does it not declare the covenants to be one and the same?

Answ. There was faith and repentance annexe to the old covenant, but not that faith and repentance which is required in, and wrought by the new covenant. There was faith required to believe the truth of God in that covenant, 2 *Chron.* 20. 20. *Deut.* 1. 32. *Isa.* 7. 9. And secondly, there was repentance also required, and accepted in that ministration, *Isa.* 1. 16, 17, 18. *Ezek.* 18. 30. *Repent, and turn your selves from all your transgressions; so iniquity shall not be your ruine,* vers. 31. *Cast away from you all your iniquities, whereby you have transgressed against me, and make you a new heart and a new spirit: for, why will ye die, O house of Israel?* Hence *Ahabs* repentance was accepted, it being legal, sutable to that covenant, 1 *Kings* 21. 27, 28, 29.

But neither this faith, nor repentance, was the new covenant faith or repentance, but the old, for there was the *shadow* in the *old* of every thing in the new, as hath been already minded.

Now the difference between the Old and New Testament faith and repentance lieth principally in these two things.

1. *In the work.*
2. *In the ends.*

1. In the work under; the Old Testament was required faith and repentance, but it did not work it. This was the Language of the old Covenant; *If ye will not believe, ye shall not be established,* Isa. 7. 9. and this was the Old Testament call to repentance, *Repent, and turn your selves, make you a new heart and a new spirit: For why will ye die, O house of Israel?* The new covenant requires faith and repentance, and works it likewise, as hath been already proved; writes the law of faith in the heart, and this is the Language

of the new covenant, *I will take away the ſtonie heart, and give a heart of fleſh, and I will put my ſpirit in you, and cauſe you to walk in my ſtatutes*, Ezek. 36. 26, 27.

2. As it differs in the work, ſo alſo in the ends, and that in two things, 1. The old covenant faith was not their righteouſneſs, nor was it imputed to them as their righteouſneſs, but they were required to believe that they might do the covenant, and that was their righteouſneſs, *Deut. 6. 25. and this ſhall be your righteouſneſs if ye obſerve and do all theſe commands*, the old covenant repentance was for the avoiding of deſtruction by the ſword, and cutting off out of the Land of *Canaan*, *Iſa.* 1. 16, 17, 18, 19, 20. *Ezek.* 18. 32. *Wherefore turn your ſelves and live ye.* The new covenant faith and repentance leads to Jeſus, who is our righteouſneſs, hence the new covenant righteouſneſs is called *the righteouſneſs of faith*, Rom. 4. 13. *and his faith is counted for righteouſneſs*, Rom. 4, 5. which was not in the old covenant, but a righteouſneſs of works, not that faith doth juſtifie. But 1. as its the work and all the work on mans part in order to juſtification, and is likewiſe the gift of God, *Epheſ.* 2. 8.

And ſecond as it believes the truth of God on the Goſpel account as the eye and hand of the ſoul, to eye and apply Jeſus Chriſt crucified, who is our juſtification and our life.

A ſecond end of the old covenant faith & repentance, was, that they thereby might have a life in the outward land; the bleſſing of life in the land of *Canaan*, as hath been already proved.

But the faith and repentance of the new covenant is in order to, and receives an intereſt in eternal life, *John* 5. 24. and 6. 47. Thus the old and new covenants differ in their faith, and repentance: Hence it is that the Apoſtle ſaith, *Gal.* 3. 23. *before faith came we were kept under the law; ſhut up unto the faith that*

ſhould

should afterward be revealed. And again, *the law is not of faith*, Gal. 3. 12. That is, did not hold out justification by faith in Jesus, as the new covenant doth.

And yet notwithstanding there was new covenant faith and repentance in those that were for eternal life, even under the law, though not of the law.

But as the new covenant was administred then in promises, types, and prophecies, so there was a remnant then that had the faith of, or in the new covenant. *Abraham longed to see the day of Christ, and he saw it, and rejoyced.* And the truth is, that the old covenant never brought eternal life to any, *for if there had been a law given which could have given life, then verily righteousness should have been by the law*, Gal. 3. 21. So that that which we are to understand in these Scriptures, *that the law is not of faith*, and *before faith came*, &c. is plain. Faith was not come, as now it is, and that on three accounts. 1. As the new covenant was darkly administred, therefore was their faith very low, and dark at the highest, it must be on Christ to come: ours is on Christ already come, and the work done by him.

2. It was mix'd with the old covenant, and therefore attended with fear, but we have not received the spirit of bondage to fear again, *Rom.* 8. 13.

3. It was not brought forth into a ministration, though darkly administred through the old covenant, but now the ministration of the new covenant, is the ministration of justification by faith in Christ onely, and that without the law, *Rom.* 4. 21.

Quest. 7. Is there not an outward part in the new Covenant, in which the fleshly seed of believers are included as well as the fleshly seed under the law; else how comes it to pass that there may be in the purest Church here on earth Hypocrites, and such as are not in the covenant of grace on the most spiritual account?

Answ. Doubtless, the new Covenant is one and the same, and none should be owned in the visible profession, but such as have in deed and truth the grace of the covenant. There is no outward part in the covenant, but an outward profession of the invisible grace. Hence it is that persons must believe, and that with all their heart before they are by the new covenant called to the outward profession; and the Church is to judge of their faith, and if any profess it, and not in the truth, they must give account for it in the Day of Accounts, and that the Church may be kept pure from the fleshly seed, and be acquitted of *unprofitable branches, which the Heavenly Father Planted not*, Christ hath left a rule for excluding such, when manifest in the Church; so that in sum the truth stands clear, that the new covenant knows not, nor owns the fleshly seed, though it hath left a room to the Lords servants for the exercise of charity in receiving members into the visible Church-fellowship, because they are failable and imperfect, yet not without a rule, and so a ground for their charity in reception, *viz.* the declaration of true repentance, and the work of faith in power, and also a rule for rejection in case of sinful and disorderly walking, either in principle or practice impenitently persisted in.

Quest. 8. But lastly, if the old Covenant be done away, of what use then are the Old Testament Scriptures to us, seeing the Apostle saith, *Rom.* 15. 4. That *whatsoever was written aforetime, was written for our learning*, &c.

Answ. 1. We are to understand that all that is usually called the Old Testament is not so, but there is very much Gospel in Types, Prophecies, and Promises; There is the *Birth, Death, and Resurrection* of Christ held forth in the *Law, Psalms*, and *Prophets*, and *the glory that should follow*, Luke 24. 44. John 5. 39. 46. 1 Pet. 1. 10, 11.

2. The types and prophecies of Christ in the writings

tings of that usually called the Old Testament are useful.

1. *To shew the way of God's opening the Gospel to them.*

2. *To discover the abounding riches of God's grace to us, that we should have the substance of what they enjoyed in types and promises; I mean as to the covenant and ministration, as stated in Christ, who is come, &c. But as to the glory we have it in promise likewise,* Col. 2. 16, 17. 1 Pet. 1. 12.

3. The precepts of that covenant are useful to us. First, to shew that God in all Ages condemned sin and required duty, therefore was the covenant given, *that Sin might become exceeding sinful,* so that God did never own sin nor had any fellowship with it in any Age or People. And secondly, as they are brought forth in the new covenant of the Gospel, so they are duties to believers, and no otherwise. And note this, that the old Covenant in the substance was commands and duties; the new absolute promises of grace and blessedness, the New Testament grace was couched in the Old Testament duties, and the Old Testament duties (as far as they are required in the New) are couched in the New Testament grace, and so are become Rulers to us, as stated there, and so are useful.

4. The promises of that covenant are useful as typical, presenting us with spiritual things, *viz.* Eternal life, Spiritual riches, a Heavenly Land, *&c.* And secondly, to discover to us clearly the excellency of the Gospel state beyond that of the Law, of the new covenant beyond the old.

5. The judgements of God on the breach of that covenant are written for our learning, 1 Cor. 10, 11. *now all these things happened to them for examples & are written for our admonition, on whom the ends of the world are come.* Thus is the old covenant useful to believers,

yet very useful, and in the whole its all useful as it leads to the new, and as without which the new could not so appear in its clearness and beauty, as now it doth, the new being the unvailing, revealing and fulfilling of the old, the new being that without which there could be no eternal life in the old.

Now I come to Application.

Use 1. This truth serves for a word of information and that on several accounts, not onely to inform us,

1 That there are indeed, and in truth, two covenants, *old* and *new*, *first* and *second*, which hath been clearly proved. And

2 That the *old* is *done away*, and the *new remains*, the *first* is *abolished* the *second established*.

But also thirdly, It may fully inform us of the great mistakes that have been in the world, and are at this day amongst most about the covenants, judging them to be but one and the same, differing onely in manner of administring. And doubtless, this grand mistake hath been an in-let to many dangerous mistakes in matters of Religion, and the things of God, but you will say,

Quest. What are the mistakes that have been and yet remain in this matter?

Answ. The first I shall mention, is about the seed of the covenant, from the mistake about the covenant, taking the *new* to be the same with the *old*, men have brought in the old Testament seed, *viz.* The seed of the flesh, the natural seed of (supposed) Believers into (as they call it) the Church. So that here hath been a very great mistake and errour in this very thing.

Quest. What is the danger of this mistake and errour?

Answ. 1. It altogether makes void the new covenant, and the Gospel, keeps up the old in stead of the new. Its a principle and practise that doth as much as

in

in men lies (in act) flatly deny the new covenant, and bids defiance to it, for that is with the spiritual seed. See what *Paul* saith in this matter, and let him that hears or reads, lay it to heart. *Rom.* 4. 14. *For if they which are of the law be heirs, faith is made void, and the Promise made of none effect.* Hear and tremble, ye that fear God, that have through mistake made the seed of the law to be heirs, *viz.* the fleshly seed; that is, the seed of the law. It is to make faith void and the promise of none effect. It makes void faith and the covenant, for it brings into the covenant by natural generation, that is, the seed of the law of the flesh, and the way of coming into that covenant, and who ever pretends to bring into the new covenant by natural generation destroys faith and the covenant, for the new covenant owns not the natural seed, Jew or Gentile, but the spiritual, and they enter into it by faith: *viz.* as to the right of claiming interest, this the other makes void, this is the first danger.

2 It hath been an occasion of turning aside from Gods way in receiving members into the supposed Church of Christ. Whereas Christs Rule is by faith and Baptism, this hath brought in by natural birth and sprinkling, and hath brought a generall odium and contempt upon Christs ordinance of dipping or baptizing believers in his name, after the manifestation of faith and repentance, a sin which many that are (otherwise) precious have cause enough to *repent* of and bewail; that *their hand should be chief in such a trespass* as this is.

3. It hath been an instrumental means of deceiving millions of poor souls brought into the name of *Christian* on the old covenant account, and so being deluded perish under the name of *Christian* without the *Power*. Doubtless there will be a sad account for some one day for this very thing, and its one (among many) of the greatest grounds of lamentation, I know of, this day in the world.

And

And as the Nominal Clergy, have had and yet have the greateſt hand in this treſpaſs, yet if God open their eyes to ſee into this great truth, and their great miſcarriage herein, certainly they will forbear their harſh cenſures, for my plainneſs and zeal in this matter. The Lord knows, I do judge many among them (in the main) to be godly. But its my great grief, and burden, that godly men (through miſtake) ſhould have a hand in ſuch a work as this is, the Lord help them to lay it to heart in time.

In a word here lyeth the foundation of all miſtakes. Rightly to underſtand the covenant would rectifie all differences among all ſorts of Profeſſing people. This is it hath brought in carnal ſeed, carnal miniſtery, carnal means of attaining to it, and all to keep up carnal ends and intereſts.

Uſe 2. Of exhortation, and oh that it might prevail to exhort and ſtirre you up to a more diligent ſearch and enquirie into the covenants, that you may be able to diſtinguiſh between law and Goſpel. For

1 Without the knowledge of the difference, or at leaſt ſome clear inſight into the Goſpel covenant, you can never live clearly the life of faith, but at beſt it will be with you as with the godly before Chriſt came, a mixing of old and new together: you can never be able miniſters of the new covenant, unleſs you are able to diſtinguiſh between *new* and *old*, that ſo you may be miniſters of the new.

2 Without this, you will never come clearly off the Babyloniſh apoſtacy. Want of being cleared in this leaves you behinde (at leaſt) in part: come clear in this one truth, and come away clear; come to the clearneſs of the new covenant and keep *in* the carnal ſeed if you can, and the ſprinkling of Infants, and the carnal miniſtry and maintenance (I mean out of Chriſts way that he hath appointed) come to the new covenant, and be a free willer, if thou canſt, nay or a Quaker either. I ſay

say again its such a truth, and of such concernment, that it behooves you as you love God, your own souls would be delivered from errour, live to God here, give up your account with joy in the day of accounts. I say, it behooves you to be deeply and diligently enquiring into the knowledge of the new covenant. I do not intend that there is such a necessity for every believer to be able to give so exact an account of the difference, but that it concerns every believer to know, that they are *two* and *distinct*, and to be inquiring into the new covenant as much as may be, and let men of learning and natural parts, take heed how they do endeavour any longer to darken this truth.

Object. Some may object and say, If the covenant be of such power as you speak of, as to effect what it commands, whence then comes it that godly people should be ignorant of it, and what need is there so earnestly to exhort to the enquiring into it?

Answ. The covenant is free, and full of power, and effects what it requires, it is so in the first work of grace, and converting sinners; 1 hence it is, that the Lord saith, *Isay* 65. 1. *I am sought of them that asked not for me, I am found of them that sought me not*, &c. and *Joh.* 5. 25. *The dead shall hear the voice of the son of God, and they that hear shall live.* Yet after God in the new Covenant hath communicated life to dead souls, he expects that they should know from whence their life comes, and seek him, and wait upon him, in the way that he hath appointed diligently enquiring after his will that they may know it, and do it. *Ezek.* 36. God having (in the former part of the chapter) promised what great and good things he would do for his People according to the new covenant, yet *ver.* 37. *Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them.* And *Prov.* 2. 3, 4, 5. *If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her*

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as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and finde the knowledge of God.

Seeking is a great and special duty of Saints in the new covenant, and God will be found in this way of seeking and doing his will; yet notwithstanding the ignorance and miscariage of the Lords people (those that are in the new covenant indeed) shall not destroy and damne them, yet it may bring them under judgement and afflictions, and will prove their loss in the great day of account, 1 *Cor.* 11. 30, 31, 32. *For if we would judge our selves we should not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world.* Chap. 3. 11, 12, 13, 14, 15. *If any man build upon the true foundation Jesus Christ, gold, silver, precious stones, wood, hay, stubble; if his work abide he shall receive a reward. If any mans work shall be burnt he shall suffer loss, but he himself shall be saved, yet so as by fire.* So that notwithstanding the covenant is a sure covenant to those in it, and full of power, yet it requires diligence and seeking in Gods way, and doing his will, without which God may let his own people miscarry, and in so doing they will be sure to suffer loss in the judgement although they may be saved.

I come now to the second lesson from the Text. The first truth being cleared, that the Scripture doth present us with two covenants, the second follows.

Doct. 2. That Jesus Christ hath taken away the first and hath established the second covenant.

And indeed it was the great design of God in sending Christ to effect the work, the ending of the first covenant and the establishing of the second.

1. That it is so, *viz.* That Jesus Christ hath taken away the first and established the second covenant; the truth consists of two parts,

1 That Jesus Christ hath taken away the *first*, the

old

old covenant, enough hath been ſaid in this matter for confirmation already. The many ſayings in the Scripture to this purpoſe, as that (ſpeaking of the old covenant, *It is aboliſhed and done away*, that *believers are not under it* but *under grace*, *that they are dead to the law by the body of Chriſt*. And *Heb.* 8.13. *In that he ſaith a new he hath made the firſt old*, and in my text, He taketh away the firſt that he might eſtabliſh the ſecond which is,

The ſecond and ſpecial part of the truth I ſhall at preſent be improving the time about the eſtabliſhing of the ſecond covenant.

And the method I ſhall follow in the handling and opening of this great truth will be,

1 To prove the truth from Scripture.

2 To ſhew what this *ſecond* covenant is in the matter of it, as its ſtated in the Scripture.

3 Shew the nature of this covenant, as it is in Chriſt and by him eſtabliſhed.

4 With whom this ſecond covenant is eſtabliſhed.

5 The way by which Chriſt hath eſtabliſhed this covenant.

6 The grounds or reaſons why Jeſus Chriſt hath taken away the *firſt* and eſtabliſhed the ſecond covenant.

7 The Application of the whole.

I ſhall begin with the firſt, namely, to prove the truth from Scripture, that Chriſt hath taken away the firſt and eſtabliſhed the ſecond covenant. My grounds to prove it are theſe.

1 The Scripture witneſſeth it: the text is clear and full: He taketh away the firſt, that he might eſtabliſh the ſecond. See *Heb.* 8. 13. *In that he ſaith a new, he hath made the firſt old, now that which decayeth and waxeth old, is ready to vaniſh away.* And *2 Cor.* 3. 6, 7, 11. 13. The Apoſtle clearly ſtates the two covenants, the one he calls the Letter, the other he calls the Spirit.

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The old that was written in tables of stone, and done away and abolished. The new, that of the Spirit which remains as most glorious and abiding, in all which Scriptures the truth presented is fully and plainly proved.

2. The Apostle applieth the new covenant to the present time and state, *Heb.* 8. 8. to 13. *chap.* 9. 15, all which prove it to be established.

3 The death of the Testator proves it, *Heb.* 9. 16, 17. *For where a Testament is, there must also of necessity be the death of the Testator.* ver. 17. *For a Testament is of force after men are dead.* This the Apostle urgeth to prove the new Testament to be of force, because Christ is dead.

And therefore it concerns men to take heed how they deny this covenant to be in force, for to deny the covenant, is to deny the death of the Testator, and to deny that, is to deny the Gospel. Oh, therefore let men take heed how they deny the establishment of this covenant.

4 Christ is the mediator of this covenant, *Heb.* 9. 15. and he is not a mediator of a covenant not in force, so that indeed to deny this new covenant to be established, is no less then to deny the mediatorship of Christ: for a mediator, must be a mediator of some covenant or other, and the old is done away, that was not of grace but of works. And the new is established, of which Christ is the mediator. So that Christ must be the mediator of this new covenant, or of no covenant, which I believe none that fear the Lord dare to deny.

2 What this second, or new covenant is: and although I have already in the distinguishing of the covenants spoken to this, I shall more distinctly in this place, come to speak of the new covenant what it is.

And for my more clear handling of this great Gospel truth I shall

1 Distinctly

1. Diſtinctly ſtate the covenant by it ſelf.
2. In its parts,

That ſo every true believer may not onely come rightly to underſtand the covenant, but likewiſe to draw ſuch conſolation from it, as God hath intended in it for his people; for I do believe that darkneſs in this myſtery, hath occaſioned many precious ſouls to loſe very much of the precious conſolation of the Goſpel.

The Covenant then is,

Gods engagement and promiſe in Jeſus Chriſt, in way of covenant and oath, freely to do for, work in, and give to his people all things that may tend to make them truly and eternally happy and bleſſed.

To prove this to be the new and Goſpel Covenant, I muſt have recourſe unto *Gen.* 12. 3. and *chap.* 22. 18. where is the covenant moſt lively ſtated, and made to and with *Abraham* in Promiſe, as it was to be promulgated when the fulneſs of time was come, *viz. In thy ſeed ſhall all the Nations of the earth be bleſſed*, and *ch.* 22. 18. God upon *Abrahams* obedience in offering his ſon *Iſaac* (a lively type of Chriſt, the true ſeed that was to be offered) brings up his covenant into an oath, and ſware to *Abraham* that he would performe it, that in thy ſeed ſhall all nations be bleſſed; that is, truly and eternally bleſſed. Hence it is that in the new covenant the bleſſing is eternal life, not onely life as in the old, but eternal life. And doubtleſs, there is no bleſſing ſpiritual or eternal that the Saints are intereſted in, but it is the bleſſing of this covenant, and as God freely gives bleſſedneſs in this covenant, ſo he works all things in his people in order to do it, without which they could not be bleſſed; and that is evident in the promiſe of this covenant, *Jer.* 31. 31, 32, 33. *I will put my law in their inward parts, and write it in their hearts*, &c. That is, I will work a willing mind in them, to what ever I do require of them in order

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to their true and eternal blessedness. This is the new covenant that God in Christ (*the true seed*) hath interested all his people in. Hence it is said that God made this covenant in Christ, *Gal.* 3. 17.

But second, I shall come to open the covenant in its parts, that so by faith we may suck the sweetness of this honey, and feed upon the marrow and fatness of the new covenant blessings; for I do believe that there is not one promise, I mean Gospel promise, to a Christian, but it is either a branch of, or is stated in or upon the new covenant.

The branches or parts of the new covenant lie mainly, as hath been minded, in these three heads.

1. Doing for
2. Working in
3. Giving to

} his people all things that might tend to make them truly and eternally happy and blessed.

1. What he hath done for his people on the new covenant account, consists especially in these two things.

1. He loved them freely, and that while they were enemies: a wonderful mercy indeed! He loved them before they were, and so before they had any love to him, *Ephes.* 2. 4, 5. *But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together with Christ.* Note, Gods love was a great love to his people, even when they were dead in sin. Hence it is that God saith, *Jerem.* 31. 3. *I have loved thee with an everlasting love.*

Object. Some may say this was spoken of old *Israel*, under the old covenant.

Answ. 1. Its clear that God is discovering in *chap.* 30. and 31. what he will do for them by virtue of the new covenant, which is not yet performed, and 2. we may truly reason thus, that if Gods love were from everlasting to them in that covenant, much more is it in the

the new covenant; we may reaſon in this as the Apoſtle doth about the old.

2. He gave Jeſus Chriſt freely for them, this is a new covenant mercy, Jeſus Chriſt given for us, *Iſa.* 9. 6. *Unto us a Son is given*, and Jeſus Chriſt is the gift of God, *for* and *to* his people, *John* 3. 16. *God ſo loved the World, that he gave his onely begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life.* Jeſus Chriſt was not onely a gift, but a great gift, a new covenant gift, ſuch a new covenant gift as without which the new covenant could not have been eſtabliſhed; for the covenant is eſtabliſhed in him, and with him, and by him for us, and God having given him for us.

He hath freely given himſelf, his life, and blood for us, and that upon the new covenant account, for his blood, *is the blood of that covenant*, and the covenant is eſtabliſhed in his blood, *Matth.* 26. 28. *Luke* 22. 20. *Epheſ.* 5. 2. *As Chriſt alſo hath loved us, and given himſelf for us*, &c. verſ. 25. *As Chriſt alſo loved the Church, and gave himſelf for it*, &c. This God hath done, and Chriſt hath done for the Church, *Tit.* 2. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar People, zealous of good works.* And God having given us his Son, how ſhall he not with him freely give us all things? *Rom.* 8. 32. Here is the exceeding riches of Gods grace to his Sons and Daughters, that he hath given his own onely beloved Son for them, that they might have life through him: And this is the great grace of God in the new covenant. God hath not onely given Chriſt for his people, but he hath alſo wrought faith in them by the word, and ſo hath applied Chriſt to them. This is the rich grace of our God, and all upon the account of the new, or ſecond covenant.

For the word of the Goſpel publiſheth theſe *Glad Tidings*, and the Lord by that word worketh faith, which

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believeth and applieth the truth of the Doctrine of the Gospel. For faith is the law that God in the covenant did promise to *write in the hearts of his people*, Jer. 31. 32. with *Rom.* 3. 27. Hence it is that faith is said to be the gift of God, *Eph.* 2. 8. *Ye are saved by grace through faith, and that not of your selves, it is the gift of God.*

Object. But some will say that its grace, thats the gift of God in that place, and not faith.

Answ. It is *Faith that is the gift of God* in this place, for though it be true that grace is the gift of God, yet in this place its faith that is intended to be the gift, for to understand it to be grace, is contrary to all reason, Divine or Humane, and it must needs be much folly and wrong to the Spirit so to understand it: for then it must be thus read and understood, *Ye are saved by grace, and that not of your selves, it is the gift of God.* But so to read and understand it, these three absurdities will necessarily follow.

1. Faith must be left out, and so the word which is clearly the relative to the conclusion taken away. Its clear that the conclusion relates to faith; *Through faith and that not of your selves*, &c. Faith being that which immediately precedes, and likewise is brought forth, as in clear conjunction to and with, that word guift of God by a copulative Conjunction.

2. It was a common known truth that grace was of God, and not of our selves: and the very word *Grace*, imports the exclusion of self, so that it would have been a Tautology to have added not *of your selves*, it is the gift of God, to grace, and its contrary to the usual way of the Spirits bringing forth of truth by his servants; but when he speaks of grace he sets it in direct opposition to works when ever we finde salvation by grace minded. It carrieth so much in it, that it is of God & not of self. It is a word that in it self doth absolutely separate the work of salvation from self and placeth it in God, and therefore it cannot be reasonably imagined that the A-

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poſtle intends in this place grace to be the gift of God, but faith.

3. So to underſtand it muſt not onely argue the Apoſtle weak in ſpeaking Tautologies, but the Church of *Epheſus* exceeding weak and ignorant, that they need to be informed that *grace* was not of themſelves, *viz.* That *grace* by which they muſt be ſaved, which I do judge that there is never a carnal man that comes under the ſound of grace, but underſtands that it is not of themſelves: for the word *grace* imports as much as the love and favour of God, and this muſt be of God, and not of our ſelves; but many ſelfiſh men think that it is of themſelves to attain this grace through faith. And many believing men, I fear, are too much tainted with this miſtake, and this is it the Apoſtle either rectifieth or endeavoureth to prevent in this place. *Ye are ſaved by grace through faith, and this faith is not of your ſelves, it is the gift of God, for he is the authour and finiſher of it*, Heb. 12. 2. So that God hath not only undertaken to work faith, but to preſerve and keep his people in the new covenant, he is the finiſher of their faith, as well as the authour of it;——but to proceed.

2. God hath greatly enriched this new covenant with all bleſſings, and greatly enriched his people in this covenant; for he hath with Chriſt and faith and intereſt, given to them all things.

1. Remiſſion of ſins: this is to be preached and is freely given in the new covenant. This is one ſpecial part of the Goſpel, and branch of the covenant of grace, remiſſion of ſins by Jeſus Chriſt, *Luke* 24. 47. *Repentance and remiſſion of ſins was to be preached in his name among all nations.* And as it is to be preached in the name of Chriſt, ſo it is adminiſtred and applied to all true believers; and this is ſuch grace that we do not onely need it in our firſt converſion and work of faith, for *the remiſſion of ſins that are paſt*, Rom. 3 25. but

all the time we live here, as ſin remains and cleaves to us, ſo we need remiſſion, and in the new covenant it is adminiſtred to us according to the tenour therein expreſt, *Heb.* 8. 12. 1 *Epiſt. John* 2. 12. and chap. 1. 9. In all which this bleſſing or bleſſed gift is clearly ſtated; ſee *Rom.* 4. 6, 7. *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſin is covered.*

Secondly, Peace and reconciliation with himſelf is another bleſſing of the new covenant, which the Lord gives to all his people, and this peace is likewiſe firſt preached in the doctrine of the Goſpel. Hence it is that God ſaith, *Iſa.* 57. 19. *I create the fruit of* the lips, Peace, Peace, to him that is far off, and to him that is near, ſaith the Lord. And Chriſt ſent his Diſciples with the meſſage of peace, *Luke* 10. 5. and the Apoſtles came *preaching peace by Jeſus Chriſt, who is Lord of all,* Acts 10. 36. and this peace and reconciliation is applied and injoyed by faith, *Epheſ.* 2. 13, 14. *Ye who ſometimes were afar off, are made nigh by the blood of Chriſt, for he is our peace.* Rom. 5. 1. *Being juſtified by faith we have peace with God,* &c.

Thirdly, The bleſſing of the Spirit is another bleſſing of the new covenant, and truly included in that bleſſing promiſed to *Abraham:* for there is nothing that tends to make the Saints truly and eternally bleſſed, but it muſt be included in that bleſſing promiſed to *Abraham,* without which perſons could not be bleſſed; therefore this of the ſpirit is reckoned as one of the bleſſings promiſed to *Abraham,* and not the leaſt neither, *Gal.* 3. 14. *That the bleſſing of* Abraham *might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the ſpirit through faith.* This is the great Goſpel bleſſing and promiſe of Chriſt when he was *to leave this world and go to the Father,* that he would ſend the *holy ſpirit the comforter,* which promiſe believers now have a ſhare in, *Iſa.* 59. 21. *As for me, this is my covenant,* &c. Therefore let the

Saints

Saints be encouraged to expect ſuch a portion of his promiſed Spirit as may concur to the effecting of God's covenant.

4. The adoption of ſons by the ſame ſpirit is another bleſſing of the new covenant, for out of Chriſt men are ſtrangers, enemies, but in Chriſt, friends, Sons, and daughters, to the Lord God Almighty. Oh friends, here is a bleſſing and a bleſſed priviledge the Lord hath given to his people in this new covenant, *John* 1. 12. *To as many as received him, to them he gave power to become the Sons of God, even to as many as believe in his name,* 1 John 3. 1. *Behold, what manner of love is this which the Father hath beſtowed upon us, that we ſhould be called the Sons of God; and if Sons, then Heirs, Heirs of God, and Joynt-Heirs with Chriſt,* Rom. 8. 17. Oh learn to improve this priviledge and this intereſt in, and relation to the Lord.

5. An intereſt in great and precious promiſes both of grace and glory. This the Lord gives in this covenant to all his people, 2 *Pet.* 1. 4. *Whereby are given unto us exceeding great and precious promiſes,* &c. Oh, the great and precious promiſes relating both to grace and glory, that God hath intereſted his people in, in this covenant; every New Teſtament Promiſe is a branch of the Covenant, and muſt be performed. Promiſes of pardoning, and purging, and ſupporting, and preſerving grace, Promiſes of the kingdom and the glory that is yet to come, this hath God promiſed in the new Covenant, and given his people an intereſt in, the *godly have the promiſes of this life, and of that which is to come.* Oh, Therefore let them learn to acquaint themſelves more with the promiſes, and more to prize them, and to live by faith in the expectation of Gods faithfulneſs in performing of them, for they are his peoples portion till they come to enjoy the *Promiſed poſſeſſion.*

6. Free acceſs to the throne of grace as Sons and Daughters in the name of Chriſt, a great and precious

favour, too little prized and improved by the Lords people. God delights to have his children come to him, and call upon him in the ſpirit and faith of ſons: this is the Lords gift, and it is marvellous that he ſhould admit ſuch worthleſs worms to come to him with acceptance. Oh let us learn to prize it and improve it, its a new Covenant mercy, that which none can claim a right in but believers; Its their priviledge, its their duty, let them therefore know it, and be incouraged to come with boldneſs to the throne of grace. Never a carnal man in the World can claim a right to this as a new Covenant mercy. *Pſalm* 50. 16. *To the wicked God ſaid, What haſt thou to do to take my covenant into thy mouth?* &c. Let not the Lords people be found negligent in this work, nor undervaluing it as a low and legal thing; but know it is a high and precious priviledge, be ye therefore faithful in the improving of it.

7 Outward comforts of this life, are given in as new covenant mercies, although the great promiſes on which the covenant is eſtabliſhed, are ſpiritual and eternal, and not ſuch on which the old covenant was eſtabliſhed, yet the new covenant is not altogether without the promiſes of this life. Godlineſs hath the promiſe of the life that now is, and of that which is to come. See *Matth.* 6. 33. and *Luke* 12. 31. your heavenly father knoweth that ye have need of theſe things, and all theſe things ſhall be added, *viz.* added in, with, and to the kingdom. Its true, our Lord hath not promiſed great things in this life to his people, but *food and cloathing*. Therefore having *that* which God hath promiſed, *let us be therewith content, for we brought nothing with us into this world, and it is certain, we ſhall carry nothing out.* And let us learn to enjoy all our mercies, as handed to us in the new covenant, upon the account of Chriſt, and improve all for God, not beſtow it upon our luſts, but be faithfull in anſwering Gods precious ends, in imbracing ſuch worthleſs worms

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in such an inriching covenant as this is, in which both grace and glory are included.

3 I shall come to shew you the nature of this new covenant, which is thus established by Christ.

1 It is a free covenant. Oh the freeness of Gods love in this covenant: this covenant is free,

1 Either as relating to God the Author, or

2 Relating to man the receiver.

First, relating to God, it was free, his own councel and purpose of grace freely conceived it in himself, and brought forth by, and of himself. Such was the freeness of the love of God in this covenant, that nothing could put a stop to him, notwithstanding he foresaw what man would be, and do; yet this put no stop to the free coming forth of this covenant, all the parts of it are free. *His doing for, working in, and giving to,* are all free. Christ a free gift, so is the work of faith. *Of his own will begat he us by the word of truth, Jam.* 1. 18. So is the kingdom and the glory, *Luke* 12. 32. *It is your fathers good pleasure to give you the kingdom.*

2 It is free in relation to man, there being nothing in us to procure it, neither of desert or desire after it, which puts a very great lustre and beauty in the grace of the covenant, that is extended to such worthless creatures, and not desiring their own good: but would rather have chosen the way of sin and death, then the way of righteousness and life, if mercy had not prevented. The Lord meets with poor souls in a way of mercy, when they are posting headlong to hell and destruction.

2 It is a powerful covenant; it effecteth what it requireth in point of power, it requireth faith and gives power to believe, it requireth obedience, and gives power to obey, *viz.* God in it and by it doth effect it, for God is the power of this covenant, as the grace of making, so the power of effecting belongs to God. Hence it is that the language of God is, (as hath been already minded, when he speaks of the work of conver-

tion) *I will take away the ſtony heart, and give them a heart of fleſh, and will put my ſpirit in them, &c.* and, *the dead ſhall hear the voice of the ſon of God and live, &c.* and when he ſpeaks of the ſtate of Saints in the covenant. *I will keep them that none ſhall pluck them out of my hands, none ſhall be able to pluck them out of my fathers hands,* and *I will put my fear in them, that they ſhall not depart away from me.* Thus it appears that the covenant of grace, is a powerful covenant. Oh, let the Saints learn to live by faith more in the Goſpel power and ſtrength, which is able to keep them unto that day. See *Iſay* 40. 29, 30.

3 Its an holy covenant, *Luke* 1. 72. *To remember his holy covenant.* And that not onely in the matter of it, ſo was the old a holy covenant, *The commandement is holy juſt and good:* but this is holy as it effects, and works holineſs in thoſe who are gathered into it, and this the other did not. But this is an holy covenant: It makes holy, as well as it requires to be holy. 1 *Theſ.* 5. 23. *Now the very God of peace ſanctifie you throughout, &c.* the God of peace ſanctifieth in this covenant.

4 It is a *gracious* covenant, a covenant of mercy, and a covenant of Peace, hence it is that we call it a *Covenant of Grace,* becauſe its free, and effecteth what it requireth, and pardoneth the defects of thoſe that are in it. Hence it is, that God hath made known himſelf to be a God of *mercy indeed, a God pardoning iniquity, tranſgreſſion and ſin.* Oh, my beloved friends, in whoſe hearts God hath written this covenant, look up and be comforted. It is a covenant *of grace, mercy, and peace, from God the Father through our Lord Jeſus Chriſt.*

5 It is a rich covenant. Oh, the riches of this covenant. Its filled full of Precious Pearls. So that it greatly inricheth thoſe that are in it. *Prov.* 8. 18, 19. *Riches and honour are with me, yea durable Riches and Righteouſneſs. My fruit is better then gold, yea then fine gold, and my revenue then choice ſilver. I lead in the*

way

way of righteousness in the midst of the paths of judgement, that I may cause them that love me to inherit substance, and I will fill their treasures. Oh, my beloved friends, here is a rich covenant filled with riches and honour, better then gold and silver, that is not to be compared with it, but its spiritual riches not outward worldly riches, but its so much the better, for that is it indeed that it so much exceeds gold and silver, &c. because it is spiritual and eternal, above and beyond the sight of carnal men. Oh, the blessed state of those that are in this covenant, they are greatly inriched in all *spiritual wisdom and knowledge:* they are interessed in a covenant filled with great and precious promises of grace and glory, an inheritance, a kingdom, an everlasting kingdome, that shall never be taken from them. Here is riches indeed, riches of substance, that will fill all the Saints *treasures*, remember this, it is a rich covenant. *Hearken my beloved brethren, God hath chosen the poor of this world, rich in faith, and heirs of the kingdom, Jam.* 2. 5. This covenant gives an interest in God and Christ, *in whom are hid all the treasures of wisdome and knowledge.* Col. 2. 3. *Eye hath not seen, nor ear heard,* neither hath the *heart of man conceived,* what riches God hath *prepared* and will *bestow* upon those that *love him.*

6 It is an everlasting covenant, in the councel of God, it was from everlasting, and in the execution of it, it shall be to everlasting. *Isay* 55. 3. *Incline thine ear and come to me, and I will make an everlasting covenant with you, even the sure mercies of David, Jer.* 32. 40. I will make an everlasting covenant with them, &c. It is a covenant that shall never fail.

Object. The old covenant is said to be everlasting.

Answ. It is so, but that relates to the time of that ministration, for so is the priesthood said to be everlasting, yet that is ended, as all who know and acknowledge the Gospel will confess. But this is said to be everlasting,

lasting, because it shall endure for ever in heaven, it shall stand to eternity. For if we might suppose any time when this covenant might be broken, we might suppose a possibility of falling from God, even from the state of glory.

But the ground of assurance for the Saints eternal standing, and not falling after they come to the perfect glory (as the Angels fell) is in this everlasting covenant, where the eternal blessedness is contained and promised to the Saints. God hath promised, and sworn that he will not lye to *David*, *viz.* to Christ in this covenant.

Object. This covenant, is said to be made with the house of *Israel*, *viz.* with believers, after they believe, and not before believing. Therefore it doth not so clearly appear that God doth work all in and for the Saints, by virtue of the covenant, but they are first to believe, and then God enters into covenant with them.

Answ. Its true, on one account it is so, but not on the account supposed, for the house of *Israel*, must be considered either

1 As the natural *Israel*, or

2 As believers, or

3 The elect in Christ, considered in Gods councell and purpose, to whom the Promise and Covenant did indeed belong.

The first, *viz.* natural *Israel*, as natural (to wit) all the seed of *Abraham*, cannot be understood, because the covenant is to the spiritual seed.

The second, *viz.* all believers of Jew and Gentile, cannot be properly understood singly upon the account of believing; because the covenant was not onely in Gods purpose, but brought forth and made manifest in promise and oath, long before the most of believers were either of Jew or Gentile. Therefore,

Thirdly, the truth lyeth here: by *the house of Israel*, we

we are to understand the elect and chosen of God in Christ before the world was (according to the Scripture) whether Jew or Gentile.

1 Of the Jew consider and compare the Scripture, and it will appear that although God hath made many promises unto the natural seed of *Abraham* to do them good, and they are all branches of this covenant, yet they are to them not as natural, but spiritual, even the elect of God. Therefore not general to all the seed, but to *a remnant whom the Lord shall call, Joel* 2. 32. in *Rom.* 9. 27. a Remnant shall be saved, and explains this remnant, *Chap.* 11. 5. *So then there is a remnant at this present time according to the election of grace.* ver. 7. *the election obtained it, and the rest were blinded.* So that as there was a remnant at that time, even so there shall be a remnant, in a time yet to come, that God will bring in of that people, *but not by their Covenant* (*viz.* as a nation from mount *Sinai*) but by the covenant of grace, where the elect obtains it according to the word of the Lord.

Object. It is said, *Rom.* 11. 26. *That all Israel shall be saved, &c.*

Answ. That is all *Israel*, the elect out of all the tribes, which are *the Remnant whom the Lord will call*, It can be no other. For,

1 It is so minded in relation to the Remnant then called of the two tribes, but there is a time yet to come, that God will gather in, out of all the tribes. And

2 We must so understand this as concording with other Scriptures, which saith it shall be but a *Remnant*, even *a tenth, the holy seed, the substance thereof*, Isay. 6. 13.

And so among the Gentiles, great are the Promises to the Gentiles and the grace revealed, yet the elect obtains it, and the sheep in Gods councel and Christs knowledge must be brought in, *Rom.* 9. 23, 24. *Joh.* 10. 16. So that in a word the covenant is made to the elect

in

in Christ, and effected in and with believers, whether Jew or Gentile, which is the

Fourth particular, with whom the covenant is established, and that is with Jesus Christ, and in him with all the elect, and by him, established for the elect, and accomplished in and with them in his times.

1 It is with Jesus Christ as the head, he being the foundation of Gods election and choice. *Isay* 42. 1. *The first born among many brethren*, Rom. 8. 29. *That in all things he might have the prehemineance.*

That this covenant was first made with Christ, is clear from the Scripture. If we take it as given to *Abraham* the covenant was with his seed personally (that is) Christ, as hath been before proved, *Gal.* 3 16. *The promise was made to Abraham and his seed: he saith not seeds, as of many, but as of one, to thy seed, which is Christ*, so that the covenant is clearly stated to and with Jesus Christ, and is with and in him, hence it is that the Apostle saith, *that all the promises are in him yea and amen, &c.* 2 *Cor.* 1. 20. now all the promises are branches of the covenant, and the covenant being with and in him, all the promises must be in him, and in him *sure, yea, and Amen, to the praise and glory of God.*

And farther, if we consider *David* as personating Christ, the covenant was with him. *God hath sworn by his holiness he will not lye to David, viz.* to Christ, but his covenant shall stand *fast for ever.* So that Christ stands *head* in this Covenant to his *body the Church.* And as this covenant is made with Christ, it is in behalf of all the elect. Christ hath covenanted here in behalf of all the elect, note this. And that,

1 For bringing in,
2 For Preservation,
3 For giving the kingdom and the glory.

1 For bringing in. *Joh.* 6. 37. *All that the Father hath given me, shall come to me, &c.* Note, here is a gi-

ving,

ving before coming, which occasions coming, they shall come, a giving before believing. And it is a giving by covenant, as is clearly expresst, *ver.* 38. 39. *For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the fathers will which hath sent me, that of all which he hath given me I should lose nothing.* Here is the fathers will, and Christ came to do it, so that here is Christs will, and the covenant and agreement between the father and the son, and that before Christ came down from heaven. *For I came down from heaven, saith Christ, to do the wil of him that sent me.* The father purposeth the work and the termes on which it must be undertaken; Christ accepts it, and undertakes it. The first part of it is to bring in all that the Father hath given him, *they shall come to me*, saith Christ.

Object. All are given to Christ.

Answ. Its true all are given to him, but to differing ends. See *Psal.* 2. 8, 9. *Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* But the gift we are speaking of is a gift by covenant, in a way of grace, so a remnant are given to Christ, and shall come to him. *Joh.* 10. 16. *Other sheep I have that are not of this fold, them also I must bring in, &c.* That is his elect among the Gentiles, yea all that Christ was to bring to God from among the Gentiles, are here included, and they were his sheep before they were born, and before conversion. How his, but by gift, in way of covenant? and Christ must bring them in, and why? to answer the will the covenant on this behalf.

2 For preservation, *Joh.* 10. 28, 29. *They shall never perish, neither shall any man pluck them out of mine hand. My father which gave them me, is greater then all, and no man is able to pluck them out of my fathers hand.* They are in the sons hand by way of gift and covenant, in the fathers hand in way of power, the power of the father

father and the ſon being one and the ſame in working, therefore the father worketh, and the ſon worketh. Chriſt holdeth them faſt, and the father holdeth them faſt, who is greater then all, and his greatneſs is manifeſt in the ſon, *Joh.* 6. 39. It is the fathers will that Chriſt ſhould *loſe nothing of all that he had given him, but that he riſe it up and make it good at the laſt day*, and this is Chriſts will too, this is the covenant.

3 For the donation and giving of the kingdom and the glory, this Chriſt hath undertaken, *Joh.* 10. 28. *and I give them eternal life and they ſhall never periſh*, and *chap.* 17. 2. *as thou haſt given him power over all fleſh, that he ſhould give eternal life, to as many as thou haſt given him.* This is the fathers will in the covenant, and Chriſt accepts it: it is his will too, and ſo Chriſt comes into the world about the work and eſtabliſheth this covenant for the elect, that they might be brought into it, and have their ſhare in it, in his times.

And this is the truth we are upon: That Chriſt hath eſtabliſhed this covenant for his elect, and doth manifeſt it to them in his times in the work of faith, and now the covenant is ſaid to be made with them for two Reaſons.

1 Becauſe now they give conſent to it, and reſign up themſelves to the Lord in what he hath done for them: and believe the grace and the covenant of grace, now there is their acceptation of what Chriſt hath done, and juſtifying him in the work, together with their reſignation of themſelves up to him as their head and Lord, in this bleſſed and holy covenant.

2 They come now to claim a right in the covenant, which before they could not do, though God and Chriſt had a ſpeciall right in them, yet they could claim no right by covenant in the father and the ſon, before or without believing, and this is Chriſts work, to work faith in all his elect, *He is the author and finiſher of it.*

I

I come now to the fifth particular, namely the way by which Chriſt hath eſtabliſhed this covenant, and that is by his blood. Oh friends in this undertaking of Jeſus Chriſt for poor ſinners, this covenant muſt be by blood, there muſt of neceſſity be *the death of the Teſtator.* Hence it is called *a Covenant that is by blood*, Zach. 9. 11. And the blood of Chriſt is called the blood of the covenant, *Heb.* 10. 29. And Chriſt ſaith, This is [illegible] Cup of the New Teſtament in my blood, *Luke* [illegible]20. And you will finde that the blood of Chriſt [illegible]oiz. Chriſt crucified, his body and blood broken and ſhed, hath its place in the whole work; juſtification and remiſſion of ſins, muſt be by the blood of Chriſt; reconciliation and peace muſt be through his blood, purging of the conſcience muſt be by blood, redemption muſt be by his blood, Mediatorſhip, Purchaſe of the Kingdom, all by blood; therefore it is called the blood *of the everlaſting covenant*, *Heb.* 13. 20. And by the ſheddiug of his blood hath he eſtabliſhed this covenant.

Oh, learn hence to prize Chriſt crucified more; have a high eſteem of the blood of Chriſt, and tremble in the thoughts of ſuch horrid principles as tend to the *trampling under foot the blood of the covenant, counting ing it an unholy thing.*

But 6*ly.* To proceed to the reaſons or grounds why Chriſt hath taken away the firſt, and eſtabliſhed the ſecond covenant.

Reaſon 1. That the Scripture might be fulfilled, the many Promiſes of God in Scripture to this purpoſe to eſtabliſh the *new*, and make the firſt *old*, as hath been already proved. And this you will find to be the great end of Jeſus Chriſt in his coming, and work to fulfil Scripture. So this covenant muſt be eſtabliſhed by blood to fulfil Scripture, *Zach.* 9. 11. See *Acts* 3. 19, 21. The covenant made to *Abraham*, that in his ſeed all nations ſhould be bleſſed, could not have been fulfilled

fulfilled if Christ had not established it. Hence it is that Christ suffered himself to be betrayed and apprehended in order to his passion, and would not make resistance, *Matth.* 26. 52, 53, 54. *How then shall the Scripture be fulfilled, that thus it must be?* He makes the fulfilling of the Scriptures the ground of his yielding himself into the hands of sinful men.

Reason 2. Christ hath done this, that so Gods special love might be made manifest unto the sons of men, and that his grace, even the blessing of the Gospel might come forth to us Gentiles, through the establishment of this covenant, *In thy seed shall all the Nations be blessed.*

Oh then let not us Gentiles argue out this covenant, for assuredly there is no blessing to the Nations by that of the Law, but by this of grace, therefore let us learn to prize this special grace of this everlasting covenant of Gods special and everlasting love in his dear Son.

Reason 3. That salvation might be sure to all the seed, therefore must this sure and unchangeable covenant be established; for eternal salvation was not sure to any in the old covenant, but in this covenant it is sure. *Rom.* 4. 16. *Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed,* &c. Therefore it is that this covenant is called *the sure mercies of* David, *Isa.* 55. 3. This is the onely sure covenant, here is grace and the truth of grace, *John* 1. 17. The Law was given by *Moses*, but grace and truth came by Jesus Christ.

Reason 4. Because it was the great design of God so to do, *viz.* the sending of Jesus Christ into the world to effect this work, the taking away of the old, and establishing of the new covenant: If this had not been done there had been nothing in order to the accomplishing of Gods design in the great and good work of salvation done. The design of God in sending Christ, was that men

that men through him might be saved, he came into the *world to save sinners*, and there could be no salvation but in this covenant, so that had not Christ done this work he had not been the Christ, for he must answer Gods design, for he came to do his will. And this was one great part of his will, the establishing of this free, powerful, holy, rich, and everlasting covenant of grace and glory.

I come now to Application.

I shall pass by that of information: let the doctrine and proof thereof serve for information of the judgement in this matter; But,

Use 1. Here is a strong ground of consolation for all true believers. Jesus Christ hath taken away the first the old, and established the second, the new covenant of grace and peace.

Here lyeth the grace, the love, the peace, the glory, all blessedness in this covenant, *and it is sure to all the seed*, and God hath made it to the end it might be sure, that the *comers thereunto might have strong consolation*, Heb. 6, 17, 18. This is a covenant in which *it is impossible for God to lie*; He hath covenanted and sworn to it, that we might *have strong consolation therein*. Oh therefore my beloved friends, you I mean that are interested in this sure everlasting covenant, let it be your work to be much in the meditation and consideration of the grace, the love, the glory of this covenant. All true believers may truly say with the Apostle, *Gal.* 4. 31. *So then, brethren, we are not children of the bond-woman, but of the free.* Not of the covenant from *Mount Sinai which gendreth to bondage*, but of the covenant from *Mount Sion which is free, which is the mother of us all.*

Let it be therefore your work, by faith and hope, and meditation about the grace and glory of this covenant,

to ſuck the ſweetneſs, and feed on the marrow and fatneſs that is freely from the father given to you in Jeſus. I am perſwaded, nay, I am very much aſſured, that the Lords poor people very often go without the comfort of the Covenant of the grace of the Goſpel, for want of feeding their ſouls thereon; there is *bread enough in the fathers houſe*, but there wants a will, or skill to feed thereon. Either want of ſight of its worth, or an appetite to it, or elſe a ſuppoſition of unfitneſs, and unworthyneſs, occaſions many a ſoul truly intereſted in the grace of the Covenant, to lye ſhort of a right improvement of their intereſt there, and ſo loſe the comfort and ſweetneſs they might otherwiſe enjoy.

Here is a ground for, and matter of conſolation in all conditions, and under all temptations, be it ſins and infirmities, there is grace in the covenant to pardon. *If we confeſs our ſins he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.*

If it be ſence of weakneſs, and fear of holding out to the end, here is all the Attributes of God himſelf engaged for thy ſupport, the Promiſe is in Chriſt, thou ſhalt be bleſſed. See the great and Precious Promiſes of the new covenant, to this purpoſe, *Jer.* 32. 40. *Iſay* 40. 28, 29, 31. & 41. 10. & 43. 1, 2. *Heb.* 13, 5. Theſe with many more are the Promiſes of the new Covenant.

If it be reproach and perſecution for the name of Chriſt, or poverty, or any affliction whatſoever, here is Peace and ſpiritual content, and aſſured Promiſes of the kingdom, and the glory in the end.

If ſo be that we ſuffer with him, that we may alſo be glorified together with him. Rom. 8. 17. *For thoſe light afflictions which are but for a moment, will work for us a far more exceeding eternal weight of glory, while we look not at things that are ſeen but at things that are not ſeen, &c.* And that your ſouls may live upon the goodneſs of God in this covenant of grace, let it be

your

your care to make much of the Scripture, in which the Covenant is stated and held forth. And acquaint your selves with the Promises of the covenant, which are all but branches thereof, and they are suitable to all estates, and will afford assured comfort to thy soul if rightly and suitably applied. And in the Promises of the Covenant, if faith be rightly set on work, thou wilt gether in all the Attributes of God for thy comfort, goodness and love in engaging himself, and investing thee in such a Covenant, Power, wisdom, faithfulness and justice in performing. Oh here is a stable a sure Covenant. Saints may draw stable and sure consolation to their own souls herein; yet notwithstanding they may say with *David, although my house be not so with God yet he hath made with me a sure Covenant.* 2 Sam. 23. 5. although I am weak and frail and *in my flesh dwelleth no good thing*, and I have cause to loath my self in mine own eyes, yet God hath made with me, (or rather with Christ for me) a sure Covenant.

Quest. But some may say, here is ground of strong consolation indeed, for those that are interested in it, and have a right unto it, but how may I know that I have a right to this covenant, that I may improve it to my comfort.

Answ. Notwithstanding that God and Christ hath an interest in persons and that by virtue of this Covenant, before they believe, yet we cannot claim any interest or right before and without faith. Therefore we may truly say as the Prophet, *Psal.* 41. 11. By this I know thou favourest me, because mine enemies triumph not over me. So I say, we come to know our interest the Incovenant by the work he hath wrought in us, therefore hath the Lord wrought the work of faith, and hope in God through Jesus Christ, and this attended with self loathing, and a sence of spiritual poverty, and adhering to, and depending upon the free grace of God in Christ crucified, and this attended with a real

desire and endevour of living to God and answering of his goodness. I say, if this law of God be thus written by the Spirit in your hearts, you may comfortably conclude your interest in the covenant. For I say, you must come to conclude your interest in the covenant, from the work of the Spirit in you, that answers the terms of the Covenant, and holds harmony to what God hath promised in the covenant. I say not, that this work within, is the ground of our being in the covenant, nor the cause, nor the ground of our faith, but a demonstration of our interest there, all is grounded upon the free and everlasting love of God in Christ.

Use 2. But I shall proceed to a second word of Application to the Saints interested in this covenant. And that is a word of exhortation, to be faithful to God in living the life of the new covenant, and performing the duties thereof: not onely to rejoyce in the sweetness and comfort of the covenant, but likewise to be as willing to be found faithful in performing the duties of the Covenant, for we are to know that God hath annexed duties to the covenant, and doth as positively require and expect the performance thereof, in the life of the covenant, as he hath and doth work his people into a capability thereof.

Therefore remember this, that Gods goodness and absoluteness in the covenant, no whit diminisheth the Saints duty, but rather supporteth and engageth thereunto. In this place, I shall not come to state the particular duties, but refer it till afterwards, onely some general heads in which all particulars are included.

1 Then to live the life of the covenant, is to live the life *of faith, and hope in God by Jesus Christ*, 1 Pet. 1. 21. Heb. 10. 38. *now the just shall live by faith, &c.* now, that is on this side the possession of the kingdom, and the glory. *The just shall live by faith*, that is, in the Promises of God that relate to the kingdom, and in the power, strength and faithfulness of God in the covenant

venant of his grace, by which his people are preserved and kept untill that day. 1 Pet. 1. 5. *Who are kept by the power of God through faith unto salvation, &c.* note, that the Saints are kept by the *Power of God unto salvation*, but *it is through faith*, that is, through their living by faith in his faithful word. Hence it is that the Apostle saith, *Rom.* 1. 16. *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.* The Gospel is the Covenant made sure and effecting its work, but it is through faith. As God by it works faith, so he supporteth and powerfully effecteth the work of salvation by the exercise, imploying or working of the same faith, for faith is of a working nature, *it worketh by love*, Gal. 5. 6. Therefore as it is your duty, so let it be your work to live by faith, and remember that word, *Heb.* 3. 12. *Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living God.* And that word, *Rom.* 11. 20. *Because of unbelief they were broken off, thou standest by faith, be not high minded but fear.* Remember *thy* duty as well as *Gods* Covenant, and be *faithful*.

A second new Covenant duty, is to live the life of love, and that to God, to his name, to his word, to his ordinances: to his people, and to all men, enemies as well as friends, this is the duty of the new Covenant. And this faith and love where it is in truth, worketh over the soul to a universal obedience, to the whole will of Christ in the new covenant, it saith *Amen* to every part thereof, it dares not entertain thoughts of taking one part and leave another, no, that is carnal, and too low for a new covenant spirited Christian. It dares not change the ordinances of the everlasting covenant; no, nor trample the blood thereof underfoot. But I forbear in this place because you will finde a more exact stating of the duties of the covenant in the end of this Treatise, to which I refer you.

I shall close up the point in hand in answering two weighty Queries.

Q. 1. What should be the Causes or Reasons that God should adde a conditional ministry, and several conditional Promises, with positive duties to an absolute Covenant?

Answ. 1. That therein he might hold forth, as in the one the riches of his grace, and absolutenes of his purpose, concerning the salvation of his people, so in the other he keeps up his authority as a father, and the authority of Christ as our Lord and king. That although the new covenant on Gods part be absolute, yet had he not stated conditions on mans part, his authority over his people must have fallen, and they left without duty to God as a Father, or to Christ as their Lord and King. *Joh.* 5. 22, 23. *Mat.* 7. 21. *Luke* 6. 46. Therefore it is conditional as to them, that they might know their duty, and have conscience of it. And it is absolute on Gods part, that so they might look to him, and be comforted, and live by faith, in the stability and unchangeablenes that is in the Father and the Son. So that by this means the Saints are kept clear and conscientious of and to their duties in the covenant, and comforted in looking up to the Lord from whence their strength comes.

2 Because persons must be judged by the duties of the Covenant on mans part and condemned too: for transgression of the conditions, and duties of the covenant. The absolutenes of Gods covenant shall not be the rule of judging. Though that be the ground of all true happines to the Saints, yet the Saints themselves must be judged in the great day of the Lord, and the conditions and duties of the Covenant shall be the rule by which they shall be judged. See 2 *Cor.* 5. 10. *Mat.* 25. 34, 35, 36. we must not onely *all appear before the judgement seat, there to give an account*: but we must expect to give an account, *according to the*

things

things done in the body, &c. and the Lords own people (many of them) are like to have such an account to give, as in which they may & must suffer loss, 1 *Cor.* 3. 12, 13, 14, 15. and the eternal judgement of the wicked will be for the transgression of the rules, conditions and duties of the covenant. I mean such as have come under the sound of the doctrine of the covenant, *Mark* 16. 15, 16. *Rom.* 2. 7, 8, 9, 10. So that by this means *all the world shall stand guilty before God at that day.* Suitable to the preaching forth of the grace of the Gospel. Whether in the works of creation, and the daily good the world enjoys upon that account, or the communications of God through the law, or in the plain ministration of the Gospel. And true believers shall then be acquitted, and eternally pardoned by the grace of the covenant, for then shall be the perfect and compleat administration of the grace of the covenant, and in this manner, and at this time, it shall make the comers thereunto perfect, *Isay* 33. 24. *Heb.* 8. 12. Then, *the inhabitant shall not say I am sick, for the People that dwell therein shall be forgiven their iniquity.*

3. That the Saints being justified and eternally saved by the grace of the covenant might have the reward of the kingdom promised dispensed to them suitable to their faithfulness in the performance of the conditions, and duties of the covenant, *for thus it shall be.* Let none through ignorance account it Popish, but keep clear in this, That justification and a state of salvation is clear by the blood of the covenant, our interest; and claimed by faith and hope, which faith, if true, is *the faith of the operation of God, Col.* 2. 12. (That is) of the work of God, but the reward so much spoken of shall be given suitable to the work, either active in doing, or Passive in suffering, else what means those Scriptures *Luke* 19. 17, 18, 19. with 1 *Tim.* 6. 17, 18, 19. 2 *Cor.* 4. 17, 18. and the condemnation of the wicked shall be given to them, suitable to the nature of

their sin against Christ, &c. *Luke* 12. 47, 48.

Thus hath God stated conditions, and duties in an absolute covenant, that his own name and honour as a Father, and Christs authority, as a head and Lord might be preserved, that he might be just, and righteous, when he judgeth and condemneth.

Fourthly, That the persons who through faith come to profess an interest in this covenant might be manifest by their performance of the duties of the covenant. The truth of faith in Christ, and love to him, is manifest by obedience to him, and the people that have no heart to the *duties* of the covenant may justly suspect themselves to have no share in the grace in that Covenant *Joh.* 14. 15. *If you love me keep my commandements.* ver. 24. *He that loveth me not keepeth not my sayings, &c.*

5 That believers might be kept humble and heedful, *Rom.* 11. 20. *Thou standest by faith, be not high minded but fear.* Ver. 21. Take heed lest he spare not thee. *Heb.* 4. 1. *Let us therefore fear lest a promise being left us of entring into his rest, any of you should seem to come short of it.* God would that his peoples *confidence* and *watchfulness*, should go hand in hand, till they are fully possest of the promised rest. *Psal.* 2. 11. *Serve the Lord with fear, rejoice with trembling.* Saints must rejoyce, and yet tremble, believe and yet be watchful, and therefore the absolute Covenant hath conditions annext to it, in the ministration of it.

6 And finally, that there might be a Probable and righteous means of calling out and separating the elect from among others, *they being by nature children of wrath even as others*, Ephes. 2. 3. *Of the same lump*, Rom. 9 21. Christ comes with a general and conditional ministry, works effectually with it, and by it, on the elect, and leaves others to the ministry, who one way, or other, first or last, fall short of answering the terms and conditions of the ministry, and so obtain

not

not the mercy promised in the covenant.

Thus, *The election obtains, and the rest are blinded*, Rom. 11. 7. and this conditional ministry added to the absolute covenant, becomes *unto God a sweet savour of Christ both in them that are saved and in them that perish, to the one the savour of death unto death, and to the other the savour of life unto life, &c.* 2 Cor. 2. 15, 16. Hence it is that *the Gospel must be preached to every creature, yet the believer onely is saved by it, and the unbeliever damned*, Mark 16. 15, 16. And the Persons for whom *Paul* suffered affliction in the fulfilling of his ministry were the elect, *That they might obtain the salvation which is in Christ Jesus with eternal glory.* 2 Tim. 2. 10. He served Gods design and end in Preaching the Gospel every where, *testifying to Jew and Gentile, repentance towards God and faith towards our Lord Jesus Christ* Act. 20. 21. which first and chiefly was the conversion and consolation of the elect in order to their obtaining salvation in the day of Christ with eternal glory. Therefore a conditional ministry is added to an absolute covenant, that the elect might be called out of the world to partake of the grace and glory of the covenant. Thus much to the first Quærie, the second follows.

Q. 2. If the case be so, What are the means by which the Lord exerciseth his Power in carrying on his work in his People, engaging their hearts to the duties of the covenant?

Answ. Besides a sanctified use of the holy Scriptures, which it concerns the Saints to improve, 2 *Tim.* 3. 14, 15, 16, 17. a faithful use of all his ordinances and constant way of obedience, for in this will the Lord be found, *Prov.* 10. 29. *The way of the Lord is strength to the upright, &c.* I say beside these things,

1 A true sence of the duty, and this it concerns the Lords People to have upon their hearts daily, and in all their divine services to perform them as duty to their Lord,

Lord. This is it will put an end to indifferency in the work, & keep up the authority of Christ. Its no wonder if persons grow empty in duty, and the Lord leaves them, if they do it but as priviledge only, and not also as duty. I do believe much might be enjoyed of God, and recieved from him, if there were more conscience of duty to him. Doubtless if a son would submit to his father onely upon the account of Priviledge and liberty, and not of duty, and own this as his principle, he would justly deserve frowning and reproof from his father. And so this case would doubtless be often found in neglect of duty. Whence is it that professing men and women, can so easily and ordinarily slip by, and pass over duties, but because they suppose it not to be duty, but liberty, and at best, and most, but priviledge? My friends, I desire you seriously to lay this to heart, and consider these Scriptures, *Luke* 17. 10. *So likewise ye, when ye shall have done all these things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do.* 3. Joh. 15, 14. Acts 3. 22. 23. 1 Cor. 14, 37.

2 Love is that which carrieth to duty. The love of Christ begets love in the hearts of Christians to Christ, and this enlargeth the heart to serve, this is the oyl that makes the wheel to run pleasantly. Where *the love of Christ is shed abroad in the heart by the holy spirit*, Rom. 5. 5. it constraineth souls to a willing and chearful obedience and performance of duty. 2 *Cor.* 5. 14. *For the love of Christ constraineth us, &c.* Love where it is in truth is of a constraining nature, and that is it, Christ so often speaks to this purpose. *Joh.* 14. 15. *If ye love me keep my commandements*, and *ver.* 21. *he that hath my commandements, and keepeth them, he it is that loveth me*, and *ver.* 23. *If any man love me he will keep my sayings, &c. ver.* 24. *He that loveth me not keepeth not my sayings, &c.*

3 The glory of the great and good name of God is another

another means by which his people should be, and are carried on in a way of well doing, that their fathers name may be glorified. Oh, friends, it concerns the children of God, to have a tender respect to his name, and to say as sometimes, *Joshua* in another case. *Josh.* 7. 9. *And what wilt thou do unto thy great name?* So let the Saints reason with themselves, shall I walk like the world? shall I neglect duty, or turne aside from the truth? what will become of the great name of God then? The *Canaanites*, and enemies of truth will hear of it, and reproach the great name of God, Oh, think on this friends, and remember that this was it that kept those in an evil time, when others said *it was in vain to serve God, &c. Mal.* 3. 14. *They that feared God and thought upon his name*, were preserved in that Apostacy, *ver.* 16. and God will think on them in the needful day. See *ver.* 17, 18. And this is the prayer of the Apostle for the Church. 2 *Thes.* 1. 11, 12. *Wherefore also we pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, &c.*

4 The good of poor sinners, that is another thing the Lord would have his people to be laying to heart, and to know that professing people by evil works do what in them lyeth to keep souls from Christ. Miscarriages of professing people, through the devils improvement of it, becomes stumbling blocks to poor sinners to harden them: but a good conversation tends to win them, or it may through the Lords blessing working by it. We may say truly in this matter as the Apostle speaks of, and to the believing wife and husband, 1 *Cor.* 7. 16. 1 *Pet.* 3. 1. *its the will of God that, at least, his people should by well doing put to silence the ignorance of foolish men.* 1 Pet. 2. 15.

5 The great and precious Promises is another way, by which the Lord carrieth his on in the per-

performance of the duties of the covenant, and these Promises are of three sorts,

1 Of Acceptance.

2 Of Assistance.

3 Of Reward.

1 Of acceptance in the work, being well pleased with his people, in their obedience to him, on the account of grace received from him, being made, accepted in the beloved, *Ephes.* 1. 6. 1 *Tim.* 2. 3. *Ezek.* 20. 40. 41. *Rom.* 12. 1. 1 *Pet.* 2. 5.

2 Of assistance in the work. When the Saints are faithful in their duty to the Lord, he will be with them to assist them (1) in their active service in doing, *Isay* 40. 29, 31. with *Phil* 4. 13. Therefore let us commit the keeping of our souls to him in well doing as to a faithful creator, 1 *Pet.* 4. 19. (2) in their passive service in suffering, *Isay* 41. 10. & 43. 2.

3 Of reward. Promises of life and salvation, thus we shall finde the Saints helpt along in all ages. *They had respect to the recompence of reward*, Heb. 11. 13. 14, 16, 26. and doubtless the Lord hath not promised it, but to the end his people might be comforted in it, and incouraged in their duties to him, *Luke* 12. 32, 33. 2 *Cor.* 5. 1, 2. Although this be not the first moving cause of duty to God, but conscience of the duty, and the life and love we receive from him, yet it is the duty of Christians to have this upon their hearts, else they cannot glorifie God in the riches of his glory, as well as his grace. See *Rev.* 21. 12, 13, 14.

The sixth and last, I shall at present minde is affliction and judgement, and this is clear. God will afflict his people, *Heb.* 12. from 5 to 10 verse, and *judge them* too, that they may not *be condemned with the world*, 1 Cor. 11. 30, 31, 32. God dealeth with his children as a father, if love will not do it, then the rod must. So dealeth the Lord with his children, and that not onely here but in the great day of accounts they must

must be judged according to their works, and is may be ſuffer blame, ſhame and loſs too, at that great day of the Lord, 1 *Theſſ.* 3. 13. 2 *Pet.* 3. 14. 1 *Cor.* 3. 13, 14, 15. Therefore let the Lords people be exerciſing themſelves in theſe things, and they ſhall finde them to be of ſingular uſe to help them forward in their Chriſtian race, and to enlarge their hearts and ſtrengthen their hands in the Lords work, ſutable to his will in the new covenant of his grace.

But I ſhall at preſent proceed no further in this matter, but come to ſpeak ſomething more diſtinct, to the Mediatorſhip of Jeſus Chriſt, who is the Mediator of the New Covenant. A truth it is, of great and ſpecial concernment, for the Saints to be acquainted with, that they may be exerciſing their faith therein, and thereby be drawing ſuch ſutable conſolation to their ſouls there from, as God hath intended in it, and as doth concern them to their comfortable walking with God.

Chriſt

Christ the Mediator Of The New Covenant.

Heb. 12.
The beginning part of the 24. verse.

And to Jesus the Mediator of the New Covenant, &c.

HAving gone through the stating and distinctions of the first and second covenants, and the establishing of the second, the new covenant, and doing away the old,

I shall now come to treate more distinctly of the Mediatorship of the new covenant, and the Scripture presented to you, leads us clearly to the Mediator of the new covenant (that is) Jesus Christ. *To Jesus the Mediator of the new Covenant.*

The apostle or author of this Epistle, as his work is to exalt Christ and the new covenant above *Angels*, and *Moses*, and that of the *old*, as hath been already mentioned. So in this chapter, especially from verse 18. to the end of the 24. he presents both the Hebrews (to whom he wrote) and us, with the excellency of what believers are come to in the new covenant, beyond what they were come to in the old, and so the excellent state of believers in the new covenant, above what it was in the old. And this is stated in two particulars.

1 Negatively, what they are not come to, from *ver.* 18.

to

22. wherein one great part of the blessing of the Gospel consists, that we are not come to that which the people in the old covenant came to in that covenant, (to wit) in the ministry thereof, although that was *glorious*, 2 *Cor.* 3. 7.

2 Affirmatively, what they are come to, *ver.* 22, 23, 24. wherein another great part of the Gospel consists: That we are come to that which the people of the old covenant came not to in that covenant, even to that which exceeds in glory, 2 *Cor.* 3. 8, 9, 10. of which that I have read to you is a part. *And to Jesus the Mediator of the New Covenant*, &c.

In which words are three truths or doctrines included.

1. That Jesus is the mediator of the new covenant.

2. That true believers are come to Jesus the mediator of the new covenant.

3. That to be truly come to Jesus the Mediator of the new covenant, is a high and glorious attainment, far exceeding that of the old: but because I desire brevity I shall gather up the sum of the whole in this one conclusion.

Doct. That true believers are come to Jesus the Mediator of the new covenant, which is a high and glorious attainment, far exceeding that of the old covenant.

This truth hath three parts in it.

1. That Jesus is the Mediator of the new covenant.

2. That believers are come to him as he is Mediator.

3. That this is a high and glorious attainment, &c.

Part. 1. That Jesus is the Mediator of the new covenant.

In the opening and handling of which I shall follow this method.

1. Shew what a Mediator is, or what the word Mediator signifies.

2. To

2. To prove the truth of the doctrine, that Jesus is the Mediator of the new covenant.

3. The persons for whom he is a Mediator, and the matter for what he mediates.

4. The place where he mediates for them.

5. The manner how he is in the performance of this work.

6. The priviledges and advantage that come to Saints by the mediatorship of Christ.

7. The reasons why the new covenant that is all grace, and absolute, must have Christ to be the Mediator of it.

1. What a Mediator is. The word Mediator signifieth a middle person, or one between. Its taken from an Umpire or middle person that is chosen between two at difference, to make up the breach between them. And this is it I understand *Job* intends in his complaint, *Job.* 9.33. *Neither is there any dayes-man, or Umpire betwixt us that might lay his hands upon us both.* Under his affliction he saw the want of such a one, between God and him, and doubtless he relates to Christ, being low in his faith in this matter, under his pressing affliction. But now Jesus Christ is the dayes-man, the middle person, that is come between God and his people, which is the second particular proposed (namely)

2. To prove that Jesus Christ is the middle person between God and man, or the Mediator of the new covenant, for proof, see not onely the text which is full and clear, but likewise *chap.* 8. 6. he is said to be *the Mediator of a better Covenant*, (that is) of the new covenant which is *established upon better promises, &c.* and *chap.* 9. 15. *And for this cause he is the Mediator of the New Testament. &c.* and 1 *Tim.* 2. 5. *There is one God and one Mediator between God and men, the man Christ Jesus.* Thus you see the truth lieth clear; That Jesus Christ is the Mediator of the new covenant, a truth of very great and special concernment for the

Lords

Lords people to be acquainted with, and eſtabliſhed in it being the enemies deſign and great endeavour to ruine faith in this truth, and hath gon very far in the work with many at this day.

3. The perſons for whom he is a Mediator, and the matter for what, and that not onely,

1. Generally for men: *There is one God and one Mediator between God and men, the man Chriſt Jeſus,* 1 *Tim.* 2. 5.

But ſecondly, and more particularly, and eſpecially, he is a Mediator of the new covenant: ſo that then he is a Mediator for thoſe included in the covenant, between the Father and Chriſt.

I have before ſhewed that the covenant is made with Chriſt, and in him, with, and for all the elect, and choſen of the Father, ſo that he mediates,

1. For, and in behalf of thoſe given to him by the Father, in order to the work of converſion, and coming in to own the grace of the covenant. My beloved friends, I do believe, that there is never a ſinner converted from the evil of his way: but it is by vertue of the Mediatorſhip of Jeſus Chriſt at the right hand of God. *John* 3. 3. Chriſt ſaith, *Except a man be born from above he cannot ſee the kingdom of God.* So the word in the Greek, (*from above*) and *Jam.* 1. 17. *Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.* And truly the work of converſion and faith in Jeſus is a good work. Therefore its added *ver.* 18. *Of his own will begat he us with the word of truth.* It is ſuch a gift as he that hath it not muſt be damned: it is a fruit of the ſpirit, *that is the earneſt of our inheritance, the evidence of things not ſeen.* I ſuppoſe that none of knowledge and conſcience dare deny but that all good is by vertue of Chriſt. God gives it by him, and that in way of Mediatorſhip.

Its true, ſome there are who are ſo bold as to deny

faith and conversion to be the gift of God, that they would have to be beaten out of their own brains. But as it is a gift from heaven, so it is by vertue of Christs being there. To deny this is to deny salvation by Jesus Christ: for if faith and salvation be not by vertue of Christ his Mediatorship with the Father, then salvation may be obtained without a Mediator, and this absolutely destroys the Gospel and salvation by Jesus Christ. But the new birth is a heavenly birth (*that is*) a birth from above. Hence it is the Apostle saith, *Gal. 4. 26. Jerusalem which is above is free, which is the Mother of us all*: and *Psalm 87.* speaking prophetically of the new covenant, and of *Jerusalem* that City which is above, and the flowing in of the Gentiles, saith *ver. 4, 5. Of Zion it shall be said, This and that man was born in her* (that is) *Jerusalem which is above*: from thence is the work wrought, thence is the spirit given. *If I go away* (saith Christ) *I will send the spirit and he will convince the world of sin, of righteousness, and of judgement, John 16. 7, 8.* Its the spirits work to convince of sin, *&c.* (that is) to effect by the doctrine of the Gospel, the whole work of conversion. And the sending of the spirit is a fruit of Christs Mediatorship. *If I go not away the comforter will not come: but if I go away I will send him*, and *I will pray the Father, and he will send you another comforter, &c.* The Mediatorship of Christ, and the doctrine of the Gospel concurs together, and the spirit, that is a fruit of Christs Mediatorship, as well as the doctrine of salvation, and is given to conversion, in the preaching of the doctrine of the Gospel. *This I would learn of you, received ye the spirit by the works of the Law, or by the hearing of faith? Gal. 3. 2.* So that it is evident that Jesus Christ is a Mediator of the new covenant in behalf of unconverted ones, for their conversion and work of faith, that they might come to know the grace given to them in Christ, and so come to receive the

grace

grace prepared for them, *Luke* 23. 34. Then said Jesus, *Father, forgive them, they know not what they do.*

2 He is a Mediator for all his people, believers to whom the covenant is revealed, or made known, he is with the Father for them. He is between God and man, *viz.* His people. That is it the Apostle saith, 1 *John* 2. 1. *If any man sin, we have an advocate with the Father, Jesus Christ the righteous,* &c. *Heb.* 9. 24. *He is now in the presence of God for us,* (that is) for his people, believers, if they *sin* he is their *Mediator* and *Advocate.*

Quest. But what doth he mediate for, for his people?

Answ. In brief, he is all to his Father for his people, and brings down all good from the Father to his people: he makes both the persons and services of his people acceptable with the Father, and makes the Fathers goodness, and will, acceptable to and with his people. This is the sum of all, from whence every branch flows.

But more particularly, as he mediates to the Father for his people, so,

1. He presents their persons and makes them accepted, though they are poor and wretched in themselves, yet, to the Father they are lovely in his son; a word of singular consolation for poor Saints, who live in the sight and sence of their own poverty. *Matth.* 3. 17. *And lo, a voyce from heaven, saying, This is my beloved son in whom I am well pleased.* God is not onely well pleased with Christ, but he is well pleased in him with all his poor people, and that is it Christ saith, Blessed are the poor in spirit for theirs is the kingdom of heaven. *Matth.* 5. 3. Jesus Christ is a Mediator for such, and they are *made accepted in the beloved.* Ephes. 1. 6.

Thus through the Mediatorship of Christ the persons of his people are accepted of the Father, and so they stand in an acceptable justified state with God.

2. Their services are by virtue of the Mediatorship of Christ accepted with God: he is not onely well pleased with their persons, but he is likewise well pleased with their services, their obedience in every duty done in faith according to his will, and their Praises and Prayers, that is made acceptable with the Father by Jesus Christ. He it is *that bears the iniquity of their holy things*, obtaining the pardon of all their defects, 1 *Joh.* 1. 9. with *chap.* 2. 1, 2. He *mixes much incense with their prayers*, or adds it to their Prayers, *Rev.* 8. 3, 4. even the incense of the precious worth of his death and suffering, being offered up in his Mediatorship a *sweet smelling savour to God*, Eph. 5. 2. Thus the services of the Saints are presented to God acceptable by Jesus. Oh that the Saints learn to know where & in whom their acceptation is, not in themselves but in another, even in Jesus Christ who is with the Father for them.

2. But thirdly, Christ doth not onely make the services of Saints acceptable, but he himself who knows their wants better then they, presents their wants for them, which I shall more distinctly speak unto, when I come to shew you the manner how he mediates for his People.

And as he is all to the father for his people, so,

2 He is all from the Father to his people (that is) He mediates for, and brings down all from the Father to his people.

1 He mediates for the Spirit: and the holy Spirit is the fruit of Christs mediatorship, a special word to direct us to the right way of obtaining a greater measure of the spirit of promise, it must be by virtue of the mediatorship of Christ, if ever we have it. *Joh.* 14. 16. *I will pray the Father, and he will give you another comforter, even the spirit of truth*, &c. *But the comforter, the holy Spirit whom the Father will send in my name*, &c. Mark you friends, *the Father will send the holy Spirit the comforter in the name of Christ*, in his authority, by virtue of his mediatorship. *Chap.* 16. 7. *if I go not away*,

away, the comforter will not come unto you, but if I depart I will send him unto you. You heard *chap.* 14. 26. *The Father will send the holy Spirit*, &c. *Chap.* 15. 26. He is said, *to proceed from the Father*, but here Christ will send the Spirit, and what doth this teach us, but first, the unity of the Father and Son, in the work of sending the holy Spirit? The Father the head and fountain from whence he proceeds and is originally sent, the Son in way of mediatorship by virtue of office, and so both Father and Son sends the Spirit. So likewise its the same, *Ephes.* 4. 8. *Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. He ascended up on high, that he might do it*, (that is) by virtue of his mediatorship. So that Jesus Christ brings down the holy Spirit to his people.

2 He mediates for, and brings down peace to his people from the God of peace, that so he may perform his legacy and promise when he went away. *Joh.* 14 27. *Peace I leave with you, my Peace I give unto you*, &c. and *chap.* 16. 33. *These things have I spoken to you that in me you might have peace*, &c And this he doth by sending down the Spirit of Peace, working in the Gospel of Peace. 2 *Cor.* 1. 2. *Grace to you and Peace from God our Father and the Lord Jesus Christ.* Peace comes from God and Christ, from God as the Father and fountain of Peace, from Christ the mediator for peace.

3 He mediates and brings down comfort and consolation for and to his people, according to his Promise, *Joh.* 14. 18. *I will not leave you comfortless*, &c. and the way by which he comforts his People is by *sending the comforter the holy Spirit*, (a fruit of his mediatorship) to lead them into truth, and apply it to them for their comfort.

4 He mediates and brings down the grace of sanctification for and to his people. It is the work of the Father by degrees to work a through sanctification in his

people, that they may be holy in body and in ſpirit, and meet to Poſſeſs their holy inheritance. Hence is that prayer of the Apoſtle, 1 *Theſ.* 5. 23. *And the very God of Peace ſanctifie you wholly, &c.* Now Chriſt prays that his Father would do it, *Joh.* 17. 15, 16, 17. *I pray that thou ſhouldeſt keep them from the evil* of the world. *Sanctifie them through thy truth, thy word is truth.* So that the Lords peoples ſanctification, and univerſal conformity to his minde and will, is a bleſſed fruit and effect of the Mediatory office of Jeſus Chriſt.

5 He mediates for, and brings down the power and ſtrength of, upholding and perſevering grace, of performing duty of overcoming ſin and temptations, of holding on in the Lords way, and holding out unto the end, notwithſtanding afflictions, tribulations and perſecutions that Saints meet with becauſe of the word. The Lord Jeſus mediates for the ſtrength of grace, *Joh.* 17. 11. *and now I come to thee, Holy Father, keep through thine own name thoſe that thou haſt given me,* v. 15. Luke 22. 31. 32. *And the Lord ſaid, Simon, Simon, Satan hath deſired to have you, that he might ſift you as wheat, but I have prayed for thee that thy faith fail not.* Oh friends, look to God for ſupporting, ſuſtaining, ſupplying and renewing grace to be given down unto you through the mediation of Jeſus Chriſt: its by him your ſtrength is renewed, continued and increaſed, whereby you *run and are not weary,* walk *and are not faint.*

6 He mediates for, and brings down the anſwers of all the Saints Prayers, and a ſupply of all their neceſſities. *Joh.* 14. 13. *Whatſoever ye ſhall aske in my name, that will I do, that the Father may be glorified in the Son.* Chriſt will do it, that the Father may be glorified in the Son, *viz.* the father will glorifie himſelf, in and by the ſon, in giving anſwers to his people by Jeſus Chriſt. *Chap.* 15. 16. *that whatſoever ye aſk the Father in my name he may give it you,* and 16. 23. *Verily, verily,*

I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Phil. 4. 19. *But my God shall supply all your needs according to his riches in glory by Jesus Christ.* Mark freinds, God will supply the needs of his People, but it must be by Jesus Christ as he is the Mediator of the New Covenant.

7 And finally not to multiply any more particulars of this nature in this place, Jesus Christ mediates for, and brings down to his people all the blessings of the New Covenant, of which he is the Mediator, for on that account it is that he is the Mediator of the Covenant, for the bringing down all the blessings of grace and glory that are contained in the Covenant, and that is as hath been before proved, all things which may tend to make them truely and eternally blessed, justifying, sanctifying, preserving, comforting, and glorifying grace. *Grace and glory, and no good thing will be withheld* from his People.

4 I come now to the fourth particular proposed (to wit) the place where Jesus Christ mediates for his people, and that is in heaven, whither he ascended when he was taken up, *Act.* 1. 10, 11. A truth of special concernment for Saints to be established in, for lose the place, and lose the person and work, and all at once. A great cheat of the adversary at this day that perswades poor People of such a heaven and Christ within them, as to deny and gain-say Christ and heaven above, and pretend a supposition, that if Christ be personally in heaven, and by his Spirit in his people, it must necessarily make two Christs.

But this is a truth, and it concerns all true believers that expect salvation by Jesus Christ, to believe and know, That (according to the Scriptures) Jesus Christ is in heaven, at the right hand of God in the work of mediatorship, *Angels and Principalities, and Powers, being made subject to him.* 1 Pet. 3. 22. Heb. 4. 14. *Seeing then that we have a great high Priest*

who is passed into the heavens, Jesus the Son of God, &c. *chap.* 9. 24. Christ is entred into heaven it self now, to appear in the presence of God for us. *Rom.* 8. 33, 34. *It is God that justifieth*, &c. *It is Christ that died, yea rather that is risen again, who is at the right hand of God, who also maketh intercession for us.* Thus you see its clear from the word of truth, (which I believe above all the fancies of men on earth. That Jesus Christ is in heaven, at the right hand of God in the great work of mediatorship. He is said to be ascended up *far above all heavens, Ephes.* 4. 10. (that is) above all the known heavens that are seen with the eye, or understood in their motions, by skill and Art of natural wise men, called therefore *the third heaven*, 2 *Cor.* 12. 2. but I shall conclude this with *Heb.* 8. 1. *We have such an high Priest who is set on the right hand of the Throne of the majesty in the heavens.* And there it is he mediates, and thither let the Saints look, and there let their hearts and affections be, *Col.* 3. 1, 2.

5 I shall pass to the fifth particular proposed, *viz.* the manner how Jesus Christ performs this work of mediatorship, and that is,

1 By his bloud as he was a sacrifice.
2 Vocally by word, as he is a Priest and Son.
3 Faithfully and tenderly.
4 Powerfully and prevailingly.
5 Particularly, and distinctly, for all Saints, for all wants.
6 Constantly to the end.

1 Christ mediates with his bloud as he was a sacrifice, for when he was on earth, he offered up himself a sacrifice for the sin of sinners. He then performed the Priestly work in offering himself, but having offered up himself a sacrifice, he is gone into heaven and makes good that sacrifice there. The high Priest was a type of this *in entring into the holy place, and that not* without bloud. *Christ is entred with his own bloud into heaven*

it

it ſelf, there to appear in the preſence of God for us, Heb. 9. 23. 24. And by his blood he mediates; that is clear by the words immediately following my Text. Heb. 12. 24. *And to Jeſus the Mediator of the New Covenant, and to the blood of ſprinkling that ſpeaketh better things then that of Abel.* The blood of Chriſt pleads for the Lords people, it was ſhed for them, and therefore it pleads for them *better things then that of Abel.* *Abels* blood cried for vengeance, but the blood of Chriſt crieth for mercy for poor ſinners, for the giving down the good things of the Covenant, for which it was ſhed.

2. He mediates vocally in behalf of his people. He prayes for them as a ſon, as a high prieſt, that is the ſon of God conſecrated for evermore. And that Chriſt doth ſo, will appear,

1. From ſcripture.

2. From reaſons grounded upon Scripture.

1. From Scripture: the words of Chriſt are full and plain in this matter. *John* 14. 16. *I will pray the Father and he ſhall give you another comforter. &c.* Here is Chriſts promiſe at his departure, *that he will pray &c.* And this is further clear, *chap.* 16. 7. If I go not away the comforter will not come, but if I go I will ſend him *&c.* (that is) *I will pray the Father and he ſhall ſend him.*

Obj. Chriſt ſaith, *chap.* 16. 26. And I ſay not unto you that I will pray the Father for you, *&c.* by this it ſeems that Chriſt will not pray vocally for his people in heaven.

Anſw. This being rightly underſtood, no whit derogates from the truth in hand, or the former promiſe of Chriſt, that he would pray the Father for his people when he came to heaven: but rather confirms the truth thereof, it being uſual in the holy Scriptures that when any thing of ſpecial concernment follows, that which goes before is expreſt with a not; not to deny the thing, but to confirm the truth and excellency of that, which in that ſaying is moſt eſpecially intended, and

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yet that which is brought in with a not, is as fully true as the other.

Instances are, *John* 6. 27. *Labour not for the meat that perisheth, but for that meat which endureth to eternal life.* Doth Christ in this place forbid labour for the meat which perisheth; no doubtless, for it was given as a law afterwards, that such as would not work should not eat, and idleness is forbidden in all, therefore that we are to understand is, Labor not onely or chiefly for the meat which perisheth? So 1 *Cor.* 1. 17. *Paul* saith *I was not sent to baptize, but to preach the Gospel* (that is) not onely or chiefly sent to baptize. 1 *Tim.* 2. 14. *Adam was not deceived, but the woman being deceived was in the transgression.* Was not *Adam* deceived? yea, doubtless, and in other places it is laid all upon him, death came in by him, but *Adam* sinned, not alone, nor was first in the transgression, now the Apostle speaks of women, and applieth the womans sin to women, and saith *Adam was not deceived.* Women should know, that not onely *Adam* sinned, but the woman sinned, and was first in the transgression too, so that these instances may serve to clear up our understanding of the words of Christ, *I say not that I will pray for you* (that is) I say not onely that I will pray for you, but as a farther ground of strong consolation, *The Father himself loveth you*, by which I am sure to prevail in what I pray for, and this is evident, for he had promised it before.

2. I shall prove this from reasons grounded on the Scriptures.

Reason. 1. From his praying for them when he was in this world, in some sence more remote from the Father, and less exercised in the work of mediation, gives us strong and undoubted grounds to believe and conclude that now he is ascended to the Father, and is in the work of mediation, he is much more exercised in that work of mediating by praying for them.

Reason. 2. From the nearness of relation, and that both to the Father and the Saints, the onely Son of the Father,

Father, and elder brother to the Saints. *John* 20. 17. *Go tell my brethren I ascend to my Father and your Father, to my God and your God.* Now may we suppose that this onely son of God, so near to Saints, hath nothing to say to the Father in behalf of his poor people, now he is in heaven with him, that had so much to say for them when here on earth?

3. This appears from the various titles given to the work of Christ in heaven, as an Advocate (that is) one to plead for us, an intercessor. 1 *John* 2. 2. *Heb.* 7. 25. Which clearly demonstrates the truth, that Christ mediates in way of praying for the Saints, and on these grounds, I do believe it, in a measure with joy.

3. He is a tender and faithfull Mediator, one that the Saints may confide in, and trust with their cause. Men here on earth, may and often do choose such Mediators or Umpires, that they are much in doubt of their tenderness, and faithfulness in the cause, but Jesus Christ is both tender and faithfull to both parties in his mediation, he will not, he cannot be unfaithfull to either.

1. The one is his dear and Almighty Father.

2. The other are his *Brethren*, his *children*, *flesh of his flesh and bone of his bone*, &c. See both these (to wit) his tenderness and faithfulness, stated in one Scripture. *Heb.* 2. 17. *Wherefore in all things it behooved him to be made like unto his brethren, that he might be a mercifull and faithfull high priest in things pertaining to God*, &c. and *chap.* 3. 2. *Who is faithfull to him that appointed him.*

4. He is a powerfull and prevailing Mediator, he accomplishes what he mediates for, he was never denied by the Father of what he asked, nor fails in a title of all the good he undertakes to ask for his people. Hence it is Christ saith, *John* 11. 41. 42. *Father I thank thee that thou hast heard me, and I know that thou hearest*

hearest me always. He is called a great high-priest, Heb. 4. 14. Great in power, able to give what he pleads for, and therefore doubtless he will do it. *All power in heaven and earth is given to me*, saith Christ, Matth. 28. 18. and John 3. 35. *The Father loveth the Son, and hath given all things into his hand.* He is great in favor with God, *the onely beloved Son of his bosom*, and therefore must needs be a powerfull prevailing Mediator. He mediates by vertue of all his offices, King, Priest and prophet, and therefore must needs obtain what he mediates for.

5. He mediates, particularly and distinctly, for all Saints, for all wants.

1. For all his people, he is no respecter of persons, he respects not the rich more then the poor. The poorest Saints are as near and dear to him as the richest. He bears them all upon his heart before his Father. A blessed word of comfort it is for poor Christians, whether outwardly poor or spiritually poor. *Blessed are ye poor, for yours is the kingdom of heaven*, Luke 6. 20. and Jam. 2. 5. *Hearken my beloved brethren, hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom?*

2 For the particular wants of his people. He mediates knowingly, he knows the wants of all the Saints, and all their various temptations. He knows it first, as it is their case distinctly, and he knows it secondly, by experience, and therefore mediates suitable to their wants. Heb. 4. 15. *For we have not an High-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*

6. He is a constant Mediator with the Father for his people: he doth not mediate for a time, and then have done, but he waits upon the work continually, it is his office, he is thereunto appointed by the Father. Heb. 3. 2. *He is gone into heaven* for that very end,

now

now to appear in the presence of God for us, Heb. 9. 24. My friends, Jesus Christ is not like unto a bad Lawyer that will plead suitable to his fee, and it may be when it is most need be away about another business, or forget his clients no, no, beloved friends although he hath undertaken the cause of all the Saints in the world, yet he will not forget one, nor be away while any business is past, for he waits on that very work: but to proceed,

6 The sixth particular, is the Priviledges and advantages that comes to the Saints by the mediatorship of Christ, and that is,

1 Acceptance, and through it boldness with the Father. Oh, my friends, believers may come with boldness to the throne of grace. *Heb.* 4. 15, 16. *Having such a high Priest let us come with boldness*, &c. God hath given by Jesus Christ a liberty for a humble, holy boldness to his people. Therefore let them improve it.

2 An assured care taken for the well being of Saints. The Father hath taken care in appointing his Son to such a work: Jesus Christ taketh care in the performance thereof. See both these in *Joh.* 6. 39. *This is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing but should raise it up again at the last day.* Chap. 10. 27, 28. *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish* &c. and this is accomplished by the mediatorship of Christ, *Rom.* 5. 10. *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life.* Note, we shall be saved by his life (that is) by his mediatorship, for *he ever lives to make intercession*, and his ability to save is stated upon his ever living to make intercession. *Heb.* 7. 25.

3 Every thing that is good and best for them they shall have. Know Christians, that your Father, your Mediator, knows what is best for you, and that you

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ſhall have aſſuredly. Oh, that Saints did all believe this, how would it tend to quiet and comfort their hearts in all eſtates? how would they learn that leſſon in all eſtates wherewith to be contented? *Phil.* 4 11. It is with the Lords people many times as it is with children, they would fain have their own wills, when it may be ſometimes it would be to their hurt, but their Father knows beſt what is good for them, and therefore denies their will, and gives what he will. So doth the Lord, the Mediator of the new Covenant, mediate for and give that which is beſt to his people, though it may be they murmur at it through weakneſs and ignorance, it may be they deſire health and he gives ſickneſs, they deſire riches and he gives Poverty, &c. why? your Lord, your Mediator knows ſickneſs to be beſt, and poverty to be beſt. Therefore be content man, with what the Lord gives down. *Paul* prayes *thrice that the thorne in the fleſh* might be taken away or depart from him, &c. God anſwers him in that which was beſt for him, gives him another thing for the preſent, and that is ſtrength of grace, to encounter with it, reſiſt, and bear it till it ſhould be removed. *My grace is ſufficient for thee,* 2 Cor. 12. 8, 9. And that was as good or better, then the ſudden removal of the tentation, &c.

4 Advantage is the preparation of the kingdom and the glory for them. Chriſt is with his Father in heaven, not onely mediating for preſent ſupplies and ſupports, and giving a preſent acceptation to the perſons and prayers of the Saints, but he is preparing the kingdom for them, that the Father giveth to them. *Joh.* 14. 2. I go to prepare a place for you. Hark you, friends, Jeſus Chriſt is gone to prepare a Place for you, a heavenly, a glorious Place, *an inheritance that is incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you.* 1 Pet. 1. 4. *An houſe not made with hands but eternal in the heavens.* 2 Cor. 5. 1. and this is done

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by virtue of the mediatorſhip of Chriſt, its purchaſed by virtue of his death. Hence its called *the purchaſed Poſſeſſion*, Epheſ. 1. 14. But it ſhall be prepared and given to them by virtue of the mediatorſhip of Chriſt, *Joh.* 17. 24. *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory*, &c.

7 I come to the Reaſons why the New Covenant, which is free, and abſolute, and all glorious, muſt have Chriſt to be the Mediator of it; The reaſons are,

1 Why it muſt be ſo.

2 Why it is ſo.

1 Why it muſt be ſo. Firſt becauſe it was the Fathers eternal councel and will, that although the fountain of love and all good was and is in God from all eternity, yet he never intended to bring it forth to the ſons of men any other way, but by the death and mediatorſhip of Jeſus. Hence the Apoſtle ſaith 1 *Pet.* 1. 20. *He was verily foreordained before the foundation of the world, but was manifeſt in theſe laſt times for you, who do by him believe in God*, &c.

2 It being ſo, there is a neceſſity that Chriſt ſhould be the Mediator of this covenant, without which it is impoſſible that his people ſhould have the grace of the Covenant. This being the way ordained by the Father for the conveyance of grace and glory to his people, and the way for his people to come up to him, *Joh.* 14. 6. *Heb.* 10. 19, 20. So that here is a neceſſity for Chriſt to be the Mediator of the New Covenant.

3 There was and is a neceſſity in reſpect of the fallen miſerable ſtate of man by nature, and the weak poor ſtate of believers through the remainders of the corruption of nature, that without it there was no way of redemption from wrath, nor of ſtanding and perſevering, nor boldneſs to come to God, but alone by and through the Mediator of the New Covenant. So that it appears here was a neceſſity for Chriſt to be the Mediator of

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the New Covenant (to wit) for and in behalf of his people interested in the covenant, for the giving forth of the good things of the covenant unto them.

2 Why it is so. First, because he was thereunto appointed of God, and it is his office, and his work to be mediating in behalf of his People, and therefore in it Christ answers the Fathers will, and performs his office he is appointed unto.

And secondly, it is so, 1 because Christ hath accepted of, and taken the office upon him, and undertaken too, for, and in the behalf of all his poor people. *Lo I come to do thy will, O God.* Christ came to undertake the office and to do the work for those that could not do it themselves.

2 Christ was appointed by the Father, and accepted of the office and work of Mediator. That so salvation might be sure to all the seed, this is the way of assurance that God hath given to his people; that Christ hath undertaken the work for them, and takes the care of them. He is become their *Good shepherd* and *Bishop*, (to wit) overseer of their souls. He hath undertaken according to the Fathers will, to take the care of all the sheep, and to see that they do not perish, and he is enabled to it by the very power of the Father, that he might be able to accomplish it, it is that salvation might be sure, *sure mercy, Isay* 55. 3. Sure support and preservation from enemies, that they might be surely and safely *kept by the power of God through faith unto salvation.*

Quest. If Christ hath undertaken the work of Mediatorship, (that is) the bringing forth to his people, and accomplishing all the blessings of the New Covenant, why then do the Saints pray for it, and endeavour after it, as if it was their work to get every blessing, &c.

Answ. I must in my answer to this Question say, as I have said before touching the Covenant it self, *viz.*

That

That although the Covenant be absolute, yet there is the duty of the Covenant. So I say, although Jesus Christ be the Mediator of the New Covenant: yet it is the duty of the Lords people to seek after every good thing they stand in need of, what ever Christ hath undertaken to mediate for: as far as they are enlightned in it, they are to seek after it. And indeed it is by virtue of the mediatorship of Christ that they have that liberty, and priviledge, and may have that boldness. So that Christ is a Mediator to procure for the Saints whatever they pray for in faith, according to the will of God, to right ends, and to procure all good for them, even what they through ignorance pray not for. The Saints prayers cannot be available but as in Christ their Mediator, for out of him God is *a consuming fire*, but in him, and in him alone, is he full of love and grace, *a God pardoning iniquity, transgression and sinne.*

Before I come to application I shall speak something briefly unto the two other Parts or Branches of the doctrine.

The second Part of which is: That believers are come to Jesus the Mediator of the New Covenant, and this is a happy state indeed, *to come to Jesus the Mediator of the New Covenant.*

Quest. What are we to understand by coming or being come to Jesus?

Answ. 1. To come to Jesus is to believe in him. *He that cometh to me, I will in no wise cast out*, Joh. 6. 37. To come to Christ by faith, and to own him in all his offices, to look to him, and rest upon him for salvation, to come to him, as to the Mediator of the New Covenant, to come to him as your Lord and King, to submit to him in all things. To come to him so, as to expect all good from God by him both in respect of grace and glory. Thus are believers come to Jesus the Mediator of the New Covenant.

The third Part or Branch is, that this is a high and glorious attainment. To be come to Jesus Christ the Mediator of the New Covenant, is a high and glorious attainment: it is so. However Satan hath prevailed over many poor souls of late to make them slight this heavenly attainment, and to trample underfoot *the man Christ Jesus, and the blood of this Covenant*, yet know friends, that you that are come to Jesus have attained to a high degree of *favour with God.*

Quest. Wherein doth the heigth of this attainment appear.

Answ. 1. It is high in comparison of what they came to in the old Testament, and that is it which is particularly mentioned in this place, *We are not come to mount Sinai*, &c. *But to mount Sion, to Jesus*, &c. A more blessed Covenant, a better Mediator, a better Priesthood, better Promises, all is better in this day of grace, in this covenant of Reformation.

2 Its high being compared with the state of all others, that are not come to Jesus. They are low they must perish and be damned. The mouth of the Lord hath spoken it: But he that believeth on the name of Jesus Christ, shall be saved. *There is no other name given under heaven among men, whereby they must be saved but by the name of Jesus*, Acts 4. 12.

3 It is high in it self. For first, it hath given them an interest in and relation to *a high God.* Who ever are come to Jesus, they are come to God as a father, and stand related to him as children. They are come to great and precious priviledges, and interested in great and precious Promises. They are *Come to the spirits of just men made perfect, and to an innumerable company of Angels, and to God the judge of all.* They are come to fellowship with the Father, Son, and Spirit, to fellowship with Saints and Angels. Here is the high attainment indeed of those that are come to Jesus.

4 It is an high Attainment in that they are come into

into the way that will undoubtedly bring them to the kingdom, to the everlasting life, glory and blessedness promised in the covenant, and mediated for by Jesus Christ. This is the high attainment that all that are truly come to Jesus have attained. Here is the standing and state of believers that are come to Jesus: whatever the world thinks of them, what ever Pharisees and Hypocrites think of them, what ever the devil endeavours to perswade them to think of themselves, yet *they are come to Jesus.* &c.

Now I shall come to speak a few words in way of application to the whole, and I shall have done.

Use. 1. A word of trial whether you are indeed come to Jesus the Mediator of the new covenant. As its a truth of very great concernment, so it very much concerns you to take a view of your own souls and spiritual states, whether you are come to Jesus yea or nay. I know every one will be ready to say yea, I am come to Jesus, I make no question of that, when the truth is there are but few in comparison, that are truly and savingly come to him.

Quest. How shall we know, may some say, whether we are come to him or no?

Answ. Those that have come to Jesus have seen a need of him, and a worth in him above all the world besides. They have left all for him, and do account their *own righteousness* as *a filthy cloath*; as *dung* and *dross*, all their own wisdom to be foolishness, and their own strength to be but weakness: they loath themselves in their own eyes, in the sight and sence of their own vileness, and they are made willing to have all in Christ, and to follow him (apart from all their vanities and beloved lusts) through all difficulties they meet withal.

Oh! how few are there that are thus come to Jesus Christ. Its true the world is come to him in their own fancies and imaginations, but it is but a cheat and deluſion.

They are ignorant of him, and strangers to him, and enemies in their minds by *wicked works*, and indeed and truth will none of him.

They will *steal, murder and commit adultery, &c.* and yet *come and stand before God*, as if they were his: rebell against him, and trample his blood and ordinances under their feet, and yet pretend themselves Christians. This is the common state and cheat of most in the world.

Use. 2. Of consolation to believers. The comfort is they are *come to Jesus*. The consolation lieth mainly in these two things.

1. They are come to the Mediator of the new Covenant.

2. They are come to a high and glorious attainment.

1 They are come to the mediator of the new Covenant. A ground of sound and assured comfort for all true believers.

Quest. But some will say, wherein lieth the consolation of this estate, that we may improve it for our comfort?

Answ. It lieth in many things, but I shall at present mention these two.

1. Assured acceptation with the Father.

2. Assured application of pardon of sin, and all that is good for them.

1 Assured acceptation with the Father, and that both in respect of Christ himself, and of his people in him. Here is a ground of comfort indeed for all that in truth come unto God by him. They may come with boldness, there is assured acceptance, persons services in him accepted, as hath been before proved: onely let the saints now improve it, and apply it for their comfort. Your persons accepted though in your own eyes poor wretched creatures, your Mediator he is pure and perfect, a fit Mediator for such poor impure creatures as

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we are. See *Heb.* 7. 26. *For such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher then the heavens.* And here is the Christians comfort, that their High-priest, their Mediator, is *holy*, and he is accepted for them into heaven it self, *there to appear in the presence of God for them.*

2. Their Prayers granted, and whatsoever their Mediator sees good shall be given them. Be encouraged to believe this, God will, nay he must keep nothing back from his people, that may be for their good, for they have a faithfull, tender, powerfull, prevalent, and holy Mediator with the Father for them.

Quest. Wherein lies the prevalency of Christs Mediatorship?

Answ. Not onely in his near relation to the Saints, and so his love and faithfulness to them, but in the excellent worth of his blood, that pleads prevailingly, and must have no denial, *Ephes.* 5, 2. and likewise his near relation to him, to whom he mediates, that is his Father. He is the onely son, the beloved son, and you know how far an onely beloved son may prevail with his Father; and not onely so but he is our Father likewise, *my Father and your Father*, saith Christ, and *the Father himself loveth you*, and therefore there is no question of prevailing for every good thing.

2. There is assured application of the pardon of sin. Christs sacrifice did purchase pardon, but as he liveth in heaven, a Mediator, he applieth pardon by the purchase. I, saith Christ, have given my life and blood for this poor sinner, and therefore (oh, Father) let him have pardon, he shall have remission of all his sins, 1 *John* 1. 9. and 2. 12. Therefore let it be your work beloved friends whose hearts are approaching to him, to be by faith applying pardon and remission to your selves dayly, for I know that you dayly need it, and what ever is good for you, believe, it shall be done, for the Father loves you,

and is as willing to do for you as your Advocate is to ask, nay as you your selves can be to receive, therefore no doubt of receiving what is good for you.

Onely here lieth the case: your Father and mediator sees that to be good sometimes which you cannot see to be so, and that makes you to dislike, and it may be sees that would hurt you which you are willing to have, and so denies you of it.

1 In a word for the improving of the consolation of this doctrine, call to minde the former truths, *viz.*

1 The persons for whom he mediates.

2 For what he mediates.

3 The advantages that come thereby. And make application to your souls, and see if it fill not your hearts with all joy and peace in believing, *&c.*

2 Remember that it is a high and glorious state you are come unto, above that under the law, above all hypocrites, formalists or notionists, that trample underfoot this precious state. In a word above all people in the world, there is no higher estate attainable in this world, then to come to Jesus the Mediator of the new covenant, and therefore *Rejoyce in the Lord, and again I say rejoyce*, and bless his name that hath brought you hither, you are come to God, to Christ, to Angels, to Saints, to grace, and shall come to glory.

3 Improve this precious priviledge to the utmost: come to God in the name of Jesus, *come with boldness to the throne of grace, &c.* Let not thy imperfections and unworthiness keep thee back, remember in all thy approches to God, that Jesus the mediator is with him for thee: and *he even liveth to make intercession* for thee; be encouraged therefore to improve thy interest in this Mediator who will never *fail thee nor forsake thee.*

Object. Oh! But, may some poor souls say, I am a sinner and am affraid, and oft times to look up, and am

am much discouraged by reason of the sinfull nature and the evil that doth attend me, what may I do in this case?

Answ. So much the more need man of a Mediator, and so much the more need to be looking up, and improving thy interest in heaven, and know he is a Mediator for those that are sinners, burthened with sin, therefore let not that discourage thee from looking up to Jesus, but rather look the more to him.

Object. I know not oft times how to pray, nor what to pray for as I ought.

Answ. He knows what thy wants are, and will pray for thee, he is thy Mediator, and he gives his spirit *to intercede for thee with sighs and groans, which cannot be uttered*, Rom. 8. 26. Therefore go to God in the name of Jesus, be not discouraged, but seek there, and what ever you pray for let it be in the name of your Mediator. In truth I do believe that the Lords people have failed much in this matter: and to be much looking to God in our Mediator, would be the way to prevail much with God. *John* 16. 23. *Whatsoever ye ask the Father in my name he will give it you.* And above all take heed that ye be not ensnared by the adversary, to turn your back upon this blessed Mediator that is in heaven for his people. This (I may say) is the last and the great snare of the devil at this day, to destroy faith in this great truth of the Gospel, and to prevail on poor creatures to turn their back on Christ Jesus the Mediator of the new covenant. Tremble at this abomination, be it under never so glorious a pretence.

And lastly, let this be a word to invite and engage poor sinners to come in to Jesus, to this Mediator, to this covenant, a high and glorious estate. Oh, let not any poor souls content themselves in any estate short of this, short of Jesus the Mediator is nothing but death. Consider what your souls need is, and that he invites all burdened and heavy laden sinners to come to him. Oh,

therefore away to Jesus, there is love, there is life, there is pardon, there is peace, and in a word, the perfection of all good, but short of him, there is nothing but wo and misery, and death, indignation and wrath; tribulation and anguish, on every soul that doth evil.

New

New Covenant Principles

OF

Goſpel, or New Covenant principles of Truth neceſſary to be known and believed by all the Saints for their being eſtabliſhed and ſtanding ſtable and ſound in the Faith.

1 *Concerning God.*

THat God is, in his being, *Heb.* 11. 6. *Pſal.* 46. 10. *Iſay* 43. 12. And that there is but one God, who is the Father of all, 1 *Cor.* 8 4. *Epheſ.* 4. 6. *Deut.* 6. 4. That this one God is a Spirit, *John* 4. 24. Who made all things by Jeſus Chriſt, *Joh.* 1. 2, 3. *Heb.* 1. 2. *Epheſ.* 3. 9. *Col.* 1. 15, 16. and that he is infinite in power, wiſdom, grace, and glory, *Gen.* 17. 1. *Pſal.* 147. 5. *Exod.* 34. 6. Holy, juſt, eternal, by his Spirit preſent in all places, *John* 24. 19. *Iſa.* 5. 16. *Lev.* 19. 2. & 20. 7. 1 *Pet.* 1, 15, 16. *Iſa.* 45. 21. *Heb.* 3. 5. *Iſa.* 40. 28. *Deut.* 33. 27. *Rom.* 1. 20. *Pſal.* 139. 7, 8, 9. That his glorious majeſty is in heaven, 1 *Kings* 8. 30. *Pſal.* 11. 4. *Eccleſ.* 5. 2. *Dan.* 2. 28. *Matth.* 5. 16. 45. 48. & 6. 1, 9. & 7. 11, 21. & 10. 32, 33. & 12. 50. & 16, 17. & 18. 10, 19. *Mark* 11. 25, 26. *John* 20. 17. *Heb.* 9. 24. & 1. 3. & 8. 1. And this one God is diſtinguiſhed into Father, Word, and holy Spirit, which three, (the word, being underſtood, the divine nature, the fulneſs of the Godhead that dwelt in Chriſt) is this one, eternal, infinite God, *Joh.* 1. 1. *Joh.* 15, 26. 1 *Joh.* 5. 7.

2 Cor-

2 *Concerning Jesus Christ.*

That Jesus Christ is truly God, *Isa.* 9. 6. *Rom.* 9. 5. 1 *Jo.* 5. 16. and that from eternity with God, *Joh.* 1. 1. filled with the divine fulness, *Col.* 1. 19. & 2. 9. the eternal Word and Son, by whom all things were made, *Joh.* 1. 2, 3. *Ephes.* 3. 9. *Col.* 1. 15, 16. *Heb.* 1. 2. That this word was made, or manifest in flesh, *Joh.* 1, 14. 1 *Tim.* 3. 16. And so was truly man of the seed of *David* according to the flesh, *Rom.* 1. 3. *Act.* 2. 30. *Rom.* 9. 5. The true Messiah promised in the Old Testament, *Gen.* 3. 15. *Gal.* 4. 4. *Joh.* 1. 45. *Gen.* 12. 3. *Gal.* 3. 16. That he humbled himself, and became obdient, even to the death of the Cross, for our sins, *Phil.* 2. 7, 8, 9. 1 *Cor.* 15. 3. was raised from the dead, *Luke* 24. 6, 7. 1 *Cor.* 15. 3, 4. and is ascended into heaven to the Father, *Joh.* 20. 17. *Acts* 1. 10, 11. and made Lord and Christ, *Acts* 2. 36. head over all to and for the Church, *Ephes.* 1. 20, 21, 22, 23.

3 *Concerning the holy Spirit.*

That the holy Spirit is of God, *Gen.* 1. 2. *Isay* 61. 1. 1 *Cor.* 2. 12. *Numb.* 24. 2. 1 *Sam.* 10. 10. & 11. 6. & 19. 20, 23. *Joh.* 27. 3. *Matth.* 3. 16. Proceeds from him, *Joh.* 15. 26. And is eternal, *Heb.* 9. 14. present in all places, *Psal.* 139. 7, 8, 9. and admits of no cessation from the Father and the Son; though of distinction (in which he is one of the Three) which distinction is safe enough to be retained, and all that are to be baptized, are first to be taught the knowledge of, and faith in Father, Son, and holy Spirit, *Matth.* 28. 18, 19.

4 *Concerning man.*

That God made man upright, *Gen.* 1. 26, 27. *Eccles.* 7. 29. but he fell from that estate into an estate of sin and death, *Gen.* 3. 6, 7. *Rom.* 10. 12.

5 *Concerning mans recovery.*

That is by faith in Jesus Christ crucified, raised, and ascended; and not by any fancy whatsoever, *Joh.* 6. 39. *Acts* 13. 38, 39. *Rom.* 3. 22, 23, 24, 25, 26. *Ephes.* 1. 6, 7. *Col.* 1. 21, 22. *Rev.* 1. 5.

6 *Con-*

6 *Concerning faith.*

Faith is to believe the truth and faithfulness of God in his word, *Rom.* 4. 3. 1 *Joh.* 5. 10, 11. and that he is able and will perform it, *Joh.* 10. 28, 29. *Rom.* 4. 20, 21. *Ephes.* 3. 19. *Heb.* 7. 25. 1 *Cor.* 10. 13. 1 *Thes.* 5. 24. 2 *Thes.* 3. 3.

7 *Of the object of justifying faith.*

Jesus Christ crucified, as the gift of God to and for sinners, is the object of faith, *Joh.* 3. 16, 36. & 6. 29, 47. *Acts* 26. 18. *Rom.* 3. 24. 1 *Joh.* 3. 23. And in and by Christ, the Father is likewise the object of faith, *Joh.* 5. 24. & 12. 44. *Rom.* 8. 33, 34. 1 *Pet.* 1. 21. and not the light within, or any other fancy whatsoever.

8 *Concerning the ground of faith.*

The goodness, power, wisdom, and will of God made manifest in Christ, and declared in the Scriptures of truth, is the ground of faith, *Exod.* 34. 6. *Psal.* 34. 8. & 36. 7. *Gen.* 17. 1. 2 *Chro.* 20. 6. & 14. 11. *Dan.* 3. 17. *Rom.* 4 20, 21. *Ephes.* 3. 20. 2 *Tim.* 1. 12. *Job.* 20. 31. & 14. 6. *Heb.* 10. 19, 20, 21.

9 *Of hope.*

That hope is an unseparable companion of faith, 1 *Cor.* 13. 13. 1 *Pet.* 1. 21. and when faith believes the truth of God declared in his word, and the life that is in Jesus, then comes in hope, hoping for an interest in that grace and glory, *Acts* 24. 15. *Rom.* 8. 24. & 15. 4. *Col.* 1. 5. 23. *Tit.* 3. 7. 1 *Pet.* 1. 13. This of hope is an acceptable grace, *Psal.* 33. 18. & 149. 11. It is the applying part of faith, *Heb.* 6. 11. 1 *Thes.* 5. 8. 1 *Tim.* 1. 1. *Tit.* 2. 13. So that the justifying faith of the New Covenant is, when a soul truly believes the truth of God in his word, and the life that is in Jesus Christ crucified, hopes for an interest in this grace, and cleaves to and trusts in the Lord.

10 *Concerning works.*

That works do undoubtedly accompany faith, and that true faith is of a working, purifying nature, and

that

that faith which is without works is a dead faith, *Acts* 15. 9. *Gal.* 5. 6. *Ephes.* 2. 10. & 4. 17. to 32. *Tit.* 3. 8. *Jam.* 2. 17. 22. and that those works should be according to the mind of God in Scripture, and not mens own fancies which leads to the 11.

11 *Concerning the Scriptures.*

That the Scripture is the true and faithfull word of God, and is so to be believed, *Psal.* 93. 5. & 111. 7. & 119. 138. *Joh.* 5. 39. 1 Cor. 14. 37. *Rom.* 1. 2. 2 *Pet.* 1. 19, 20, 21.

And that all believers actions are, or ought to be ordered according to the Scriptures, *Isay* 8. 20. 2 *Tim.* 3. 14, 15, 16, 17. 2 *Pet.* 1. 19.

12 *Concerning the Mediatorship of Christ.*

That Jesus Christ is in heaven at the right hand of God, in the performance of his great office and work of mediatorship, for and in behalf of all his people, *Rom.* 8. 34. *Ephes.* 1. 20. *Col.* 3. 1. 1 *Tim.* 2. 5. *Heb.* 1. 3. & 7. 25. & 8, 1, 6. & 9. 15. 24. & 10. 12. & 12. 2, 24. 1 *Pet.* 3. 22.

13.

That Jesus Christ shall assuredly come again from heaven at the time appointed, *Acts* 1. 11. & 3. 20, 21. and shall raise the dead, and judge the quick and dead, 1 *Cor.* 15. 51, 52. *Joh.* 5. 28. 1 *Thes.* 4. 16. 2 *Tim.* 4. 1, *Matth.* 24. 30. and take to himself his great power and reign, *Rev.* 11. 17.

14.

That the Saints shall live and reign with Christ in eternal life, *Matth.* 19. 29. & 25, 34, 46. *Luke* 12. 32. *Isay* 35. 10. *Rev.* 20. 4. & 21. 4. and the wicked shall live in eternal misery, *Matth.* 25. 41. *Rev.* 6. 15, 16, 17. 2 *Thes.* 1. 7, 8, 9.

15.

That the Covenant God made made with *Abraham*, through faith, in which he became the father of many nations, *viz.* all believers, Gentiles as well as Jews, was the

the Gospel Covenant, *Gen.* 15.5,6. & 12.3. & 17.4,5. & 22. 18. & 18.18. *Acts* 3. 25. *Rom.* 4.11,13,14,16, 17, 18. *Gal.* 3. 8, 14, 17, 18.

16.

That the Covenant by virtue of which infants in the Old Testament ministration, had a right to be Church members, or to ordinances, was not this Covenant, but that of circumcision, which was one and the same with the law from mount *Sinai*, the Covenant made with the children of *Israel*, when God brought them by *Moses* out of *Egypt*, and was a subservient Covenant added for that ministration till the seed was come to which the Gospel Covenant was made, and is done away, *Gen.* 17. 10. to 14. with *Joh.* 7.22. *Gal.* 5. 2,3. & 3. 19. *Rom.* 2. 25.

17.

That who ever brings in Church members on the Old Testament membership, makes null and void the Gospel covenant, *Rom* 4. 14. 2 *Cor.* 5. 16, 17. *Gal.* 4. 21 to 31. & 3. 19, 29.

18.

That Gods foreknowledge and choice in electing some men and women to salvation in Christ, was before the beginning of the world, *Ephes.* 1. 4. *Rom.* 8. 29. 2 *Tim.* 1. 9.

19.

That the effectual work of conversion and faith, is a special work of grace wrought by the Spirit of Christ in the ministration of the Gospel, *Joh.* 5. 21. 25. *Rom.* 9. 15. 2 *Cor.* 4. 6. *Ephes.* 2. 5, 6, 8. *Heb.* 8. 8. 10. & 10. 16. & 12. 2.

20.

That God hath a people that he owns in his unchangeable covenant, that shall be kept by him, and never fall away: for this we have

1 The word of God, *Joh.* 10. 28, 29. & 13, 1. *Rom.* 8. 29, 30. *Phil.* 1. 6. *Col.* 3. 3, 4. *Heb.* 12. 2. 1 *Joh.* 3. 9.

2 The

2 The Covenant of God, *Pſal.* 89.33, 34. *Jer.* 31. 31, 32, 33. & 32. 40. *Heb.* 8. 8.

3 The oath of God, *Pſal.* 89. 35. *Gen.* 22. 16, 17, 18. *Iſay* 44. 9, 10. *Heb.* 6. 17, 18.

21.

That the Saints are to expect manifold tribulations while they are here in the ſpiritual warfare, both within, and without, and through many tribulations to enter into the kingdom, *Jam.* 1. 2. 12. *John* 16. 33. *Acts* 14. 22. 1 *Cor.* 10. 13.

22.

That perfection is by the New Covenant of Gods grace in Chriſt, *Heb.* 7. 19. & 10. 1.

23.

That this perfection is of two degrees, the firſt is a perfection of juſtification and ſanctification, in way of imputation, obtained by faith in Chriſt, *Rom.* 5. 1. *Acts* 13. 39. *Rom.* 4. 5, 6, 7, 8. 1 *Cor.* 1. 2. The ſecond is perſonal righteouſneſs, holineſs and glory, begun here and ſhall be perfected at the coming of Chriſt, and the reſurrection, and not before, 1 *Cor.* 13. 9, 10, 11, 12. *Phil.* 3. 20. *Col.* 3. 4.

24.

That Jeſus Chriſt is faithful in his houſe as a Son, and hath left abſolute rules for his people to walk by in the new Teſtament in their imperfect ſtate, till his coming again from heaven, and that there is no need for the Saints to go back to the old Teſtament, as from mount *Sinai*, or to mens inventions, or their own imaginations, for Gospel rules to walk by, *Matth.* 28. 19, 20. *Acts* 3. 22, 23. *Heb.* 3. 5, 6. and whoever ſo doth, diſhonors Chriſt and commits a dangerous ſin, *Joh.* 5. 22, 23. *Acts* 3. 22, 23. *Luke* 19. 14, 27.

25.

That the Church of Chriſt according to the Scripture, will admit of a two fold diſtinction,

1 All the elect of God, the firſt born, whoſe names

are

are written in heaven, unto which all true believers are come, and out of which there is no salvation, *Heb.* 12. 22, 23. *Ephes.* 5. 25, 26.

2 Particular congregations constituted according to Gospel order, *i. e.* united to Christ their head by faith, and each to other by love, agreeing together to walk in all the ordinances of Jesus Christ in the new Covenant of his grace, *Acts* 2. 41, 42. 1 *Cor.* 11. 2. 2 *Thes.* 2. 11. and its the duty of all believers thus to walk, *Joh.* 15. 14.

New Covenant Duties.

I come now to the more particular and distinct stating of the duties of the Covenant, and rules left by Christ for his people to walk by till his second coming: as they are expreſt and implyed in the new Testament.

1 *Of general Gospel duties, for all Saints, as believers.*

1.

REpentance from dead works, and faith in our Lord Jesus Christ, is a special duty of the New Covenant, *Heb.* 6. 1, *Matth.* 3. 2. & 4. 17. *Mark* 1. 15. & 16. 16. *Luke* 24. 47. *Joh.* 3. 16. 36. & 6. 29. 47. & 8. 24. & 20. 31. *Acts* 2. 38. & 10. 43. 48. & 8. 36, 37. & 16. 33, 34.

2. Baptism

2.

Baptiſm with water in the name of Father, Son and Spirit, or in the name of the Lord Jeſus, after believing, *Matth.* 28. 18, 19. *Mark* 16. 16. *Acts* 2. 38. 41. and 8. 22, 37, 38. and 10. 47, 48. and 16. 33, 34.

3.

To walk holyly in all manner of converſation and godlineſs, being thereunto called, 1 *Pet.* 1. 15. 2 *Pet.* 3. 11. *Levit.* 20. 7, 26. *Pſalm* 93. 5. *Luke* 1. 75. *Rom.* 6. 19, 22. 2 *Cor.* 7. 1. 1 *Theſ.* 3. 13. and 4. 3, 7.

4.

To ſhine as lights in the world, *Luke* 12. 35. *Phil.* 2. 15. *Prov.* 4. 18.

5.

To caſt away and depart from the moſt profitable, and the moſt beloved ſin or luſt; *Matth.* 5. 29, 30. and 18. 8, 9. *Mark* 9. 43. *Iſai* 30. 22. *Hoſe* 14. 8.

6.

To be humble and ſelf denying, a ſpecial new covenant frame of ſpirit, and deſireable duty to be preſt after by every new man in Chriſt, *Matth.* 5. 3. and 16. 24. and 18. 3, 4. *Luke* 14. 10, 11. and 9. 23. and 17. 10. *Rom.* 12 16. *Pſalm* 34. 18. *Iſai.* 57. 15. and 66. 2.

7.

To take Chriſt for our pattern.

1 In meekneſs and humility, *Matth.* 11. 28. *Phil.* 2. 5, 6.

2 In love and ſervice, *Epheſ.* 5. 2. *John* 13. 13, 14, 15. *Matth.* 20. 26, 27, 28.

3 In obedience, *John* 4. 34. and 15. 10. 1 *John* 2. 6.

4 In purity and holineſs, 1 *Pet.* 1. 15. 1 *John* 3. 3. *Heb.* 7. 26.

5 In patient ſuffering for him, when called to it.

Acts

Acts 14. 22. *Heb.* 12. 2, 3. 1 *Pet.* 2. 21. to 25. and 4. 1.

8.

To walk worthy of that high and holy calling wherewith and whereunto we are called, *Ephes.* 4. 1, 17. *Phil.* 1. 27. *Col.* 1. 10. *Tit.* 3. 14.

9.

To be instant in prayer, 1 *Thes.* 5. 17. *Matth.* 7. 7, 8. *Luke* 18. 1. and 22. 46. *Rom.* 12. 12. and this to be performed,

1 Private, *Matth.* 6. 46, 2. with other believers, *Matth.* 18. 19, 20, 3. without vain repetitions or much speaking, *Matth.* 6. 6, 8. and is to be made, first for all Saints, *Ephes.* 6. 18, 2. for all men. 1 *Tim.* 2. 1.

10.

To love God and Christ above all, *Matth.* 10. 37. *Luke* 10. 27. *Psalm* 18. 1. and 116. 1. *Cant.* 1. 2, 7. and 3. 1, 2.

To fear God with a son-like fear above all, *Luke* 12. 5. 2 *Cor.* 7. 1. *Heb.* 12. 28. 1 *Pet.* 1. 17. *Nehe.* 5. 15. *Psalm* 5. 7. and 34. 11. and 111. 10. *Isai.* 8. 13. *Jer.* 10. 7.

11.

To love the Saints with a true love for the sake of Christ, *Rom.* 12. 9, 10. *John* 13. 34. and 15. 12, 17. 1 *Thes.* 4. 9. 1 *Pet.* 1. 22. and 4. 8. 1 *John* 2. 10. and 3. 11, 14, 16, 17, 18, 23. and 4. 7, 8, 11, 16, 20, 21. 2 *epist.* 5.

13.

To love enemies and pray for them, and not to hate them, *Matth.* 5. 44. *Luke* 6. 27, 28, 33. *Rom.* 12. 14, 20.

14.

To take heed and beware of covetousness, *Matth.* 6. 19, 20. *Psalm.* 10. 3. *Luke* 12. 15. and 16. 9, 10, 14. *Acts* 20. 33. 1 *Cor.* 5. 10, 11. and 6. 10. *Ephes.* 5. 5. *Col.* 3. 5. 1 *Tim.* 6. 10 2 *Tim.* 3. 2. and not

to lay up treasure in earth but in heaven, *Mat.* 6. 19. 20.

15.

To be watchful. A great, Gospel duty much neglected, *Mat.* 24. 42. & 25. 13. & 26. 41. *Mark* 16. 33. 35. *Luke* 21. 36. 1 *Cor.* 16. 13. *Col.* 4. 2. 1 *Thes.* 5. 6. 1 *Pet.* 4. 7. *Rev.* 3. 3. & 16. 15.

16.

To seek first the kingdom of heaven, and to let that have the first place in the heart, and be of most esteem, *Matth.* 6. 33. *Luke* 12 31.

17.

To stand fast in the faith, notwithstanding the many snares and temptations, 1 *Cor.* 15. 58. & 16. 13. 2 *Thes.* 2. 15. *Heb.* 3. 6. 14. And to hold fast the profession of it, *Heb.* 4. 14. & 10. 23.

18.

To grow in grace and in the knowledge of our Lord Jesus Christ, *Ephes.* 4. 15. 1 *Pet.* 2. 2. 2 *Pet.* 3. 18. *Psal.* 92. 12, 14.

19.

Not to fear of want or to take thought for the life, but in the use of lawful means to trust in God, *Matth.* 6. 25. 31. *Luke* 12. 22, 32. *Phil.* 4. 6. and not to love the world, 1 *Joh.* 2. 15.

20.

In all things to give thanks to God, and sing unto his name, *Heb.* 13. 15. *Phil.* 4. 6. *Ephes.* 5. 4. 20. *Col.* 1, 12. *Psal.* 50. 14. & 69. 30. A special Gospel duty and work for all Saints.

21.

To suffer for Christ without fear, *Matth.* 10. 28, 31. *Luke* 12. 4. See *Rev.* 21 8. and to be patient, *Luke* 21. 19. Rom. 12. 12. 2 *Cor.* 6. 4. *Col.* 1. 11. 2 *Thes.* 1. 4. *Heb.* 6. 12. & 10. 36. & 12. 1. *James* 1. 34. & 5. 10. *Rev.* 13. 10. & 14. 12. and to rejoyce, 1 *Pet.* 4. 13, 19. *Luke* 6. 23. *Acts* 10. 41.

22 In

22.

In any distress to come to Jesus Christ and to God by him, *Matth.* 11. 28. *Isay* 45. 22.

23.

Willingly and cheerfully to take the yoke of Christ on us, *Matth.* 11. 29.

24.

To strive to enter in at the strait gate, *Matth.* 7. 13. *Luke* 13. 24.

25.

Not to give that which is holy to dogs, *Matth.* 7. 6. *Prov.* 9. 7, 8.

26.

Not to judge one another, but rather to judge our selves, *Matth.* 7. 1. *Luke* 6. 37. *Jam.* 4. 11. 1 *Cor.* 11. 31.

27.

To do to all as we would they should do to us, *Mat.* 7. 12. *Luke* 6. 31.

28.

To beware of false prophets and teachers, and not to follow them, *Matth.* 7. 15. & 24. 23. *Luke* 17. 23. & 21. 8. *Matth.* 16. 6, 12. *Ephes.* 4. 14. 1 *Tim.* 4. 1. 2 *Tim.* 4. 3. 2 *John* 9. 10. 2 *Thes.* 2. 3. 2 *Pet.* 3. 17.

29.

To cast the beam out of our own eyes first, *Matth.* 7. 5, 6. *Luke* 6. 41.

30.

In a private fast to do it so as not to be seen or heard of men: in private duties to be very private, *Matth.* 6. 16, 17, 18.

31.

Not to swear at all in our ordinary communications, *Matth.* 5. 34. *James* 5. 12.

32.

To seek reconciliation with a brother offended, and that before the gift be offered, *Matth.* 5. 23, 24.

33.

Not to resist evil in any way of revenge, but to suffer, *Matth.* 5. 39, 40. *Luke* 6. 29. *Rom.* 12. 17.

34.

To be ready to do services of love to any that shall need it or desire it, *Matth.* 5. 44. and to brethren, *Gal.* 5. 13.

35.

To be free and liberal hearted and handed to such as are in want, *Matth.* 5. 42. & 19. 21. *Luke* 6. [illegible] and 12, 33. *Heb.* 13. 6. 2 *Cor.* 8. 9. Chapters [illegible] *Rom.* 6. 17, 18. *Philem.* 7. *Prov.* 3. 27, 28.

36.

To be merciful even as God is merciful, *Luke* 6. 36. *Jam.* 2. 13. *Luke* 3. 11. *Prov.* 11. 17. *Isa.* 57. 1. *Matth.* 5. 7. *Phil.* 2. 1. *Col.* 3. 12.

37.

To rejoyce in the Lord always, *Phil.* 4. 4. & 3. 1. *Psal.* 33. 1. & 97. 12. *Isay* 41. 16. *Zech.* 10. 7.

38.

To do all things willingly for the Lord without murmuring, *Phil.* 2. 12, 14, 15. *Exod.* 16. 7, 8. *Numb.* 14. 27. 36. 1 *Cor.* 10. 10. 2 *Cor.* 9. 7. *Rom.* 12. 8. 2 *Cor.* 8. 12. 1 *Thes.* 2. 8. 1 *Tim.* 6. 8. 1 *Cor.* 19. 17.

39.

To be indeavouring after contentation in all estates, *Phil.* 4. 11. 1 *Tim.* 6. 8. *Luke* 3. 14. *Heb.* 13. 5. and to beware of contention, 2 *Cor.* 1. 11. & 3. 3. & 11. 16. *Rom.* 2. 8.

40.

To endeavour after moderation in all things, not going to the utmost bounds of a supposed liberty, *Phil.* 4. 5. 1 *Tim.* 2. 9. but to be sober in all things, 1 *Thes.* 5. 6, 8. 1 *Tim.* 3. 2. 11, *Tit.* 1. 8. & 2. 2, 4. 1 *Pet.* 1. 13. & 4. 7. & 5. 8. *Rom.* 12. 3. *Tit.* 2. 12. 1 *Tim.* 2. 9 15.

41. To

41.

To take heed of being hardned againſt Chriſt, *Heb.* 3. 7, 8. to 15. & 4. 7. *Mark* 6. 52. & 8. 17. *Joh.* 12. 40. *Acts* 19. 9. *Prov.* 21. 29. & 28. 14. & 29. 10. *Jer.* 5. 3. *Ezek.* 39. 50.

42.

To be purging out and mortifying of all ſin, 2 *Tim.* 2. 21. *Col.* 3. 5. 2 *Cor.* 7. 1. 1 *Pet.* 1. 22. 1 *Joh.* 3. 3. *Pſal.* 65. 3. *Iſa.* 1. 25. *Mal.* 3. 3. *Iſay* 27. 9. God will purge, *Ezek.* 24. 13. he will purge out all the rebels, *Ezek.* 20. 38.

43.

To be ready and not forget to entertain ſtrangers, *Heb.* 13. 2. *Matth.* 25. 35. 3 *Joh.* 5. *Deut.* 10. 19.

44.

To be ready and willing to forgive, *Matth.* 18. 21, 22, 35. *Mark* 11. 25. *Luke* 17. 34. *Col.* 3. 13. *Matth.* 6. 12, 14, 15. *Mark* 11. 25, 26. *Luke* 6. 36. & 11. 4. & 17. 3, 4. 2 *Cor.* 7. 10.

45.

To endeavour after peace, *Heb.* 12. 14. *Epheſ.* 4. 2, 3. *Rom.* 12. 18. & 14. 19. *Jam.* 3. 17, 18. *Matth.* 5. 9. 2 *Cor.* 13. 11.

46.

To be lively and diligent in the work of the Lord, and not ſlothful, but abound therein, *Rom.* 12. 11. *Heb.* 6. 12. 1 *Cor.* 15. 58. *Col.* 2. 7. 1 *Theſ.* 1. 3. 1 *Theſ.* 3. 12. 2 *Cor.* 9. 8. *Phil.* 1. 9.

47.

To remember thoſe in bonds and afflictions, as bound with them, *Heb.* 13. 3. *Matth.* 25, 36.

48.

Not to have the faith of our Lord Jeſus in reſpect of perſons, *Jam.* 2. 1. 9. & 3. 1.

49.

To be preſſing on after perfection, and towards the mark, *Phil.* 3. 14, 15. Running the Chriſtian race, 1 *Cor.* 9. 24.

50.

To endeavour to walk inoffensively toward all, 1 *Cor.* 10. 32, 33. & 8, 9. to 13.

51.

To search the Scriptures, *John* 5. 39. *Isay* 8. 20.

52.

To take heed how we hear, *Luke* 8. 18.

53.

To contend earnestly for the faith, *Jude* 3. *Gal.* 2. 5. 1 *Cor.* 16. 3. *Gal.* 5. 1. & 1. 6, 7, 8. 2 *Thes.* 2. 15.

54.

To lay aside all malice, guil and evil, &c. 1 *Pet.* 2. 32. & 3. 9, 10, 11. 1 *Cor.* 14. 20. *Ephes.* 4. 31. *Col.* 3. 8.

55.

To give our Almes in private as well as publick, *Matth.* 6. 1, 2, 3, 4.

56.

To do all our actions to the glory of God, and not for our own glory, 1 *Cor.* 10. 31. 2 *Cor.* 4. 15. *Phil.* 1. 11. *Ephes.* 3. 21. *Josh.* 7. 19. 1 *Sam.* 6. 5. 1 *Cor.* 28. 29. *Psal.* 29. 2. & 96. 8.

57.

Not to adorn our selves in the proud fashions of the world, 1 *Tim.* 2. 9, 10. 1 *Pet.* 3. 3, 4. 1 *Job.* 2. 16. *Prov.* 11. 2. & 16. 18. *Isay* 3. 16. to 26. *Mal.* 4. 1. Nor to be conformable thereto, *Rom.* 12. 2. *Ephes.* 5. 17. *Gal.* 1. 4. *Ephes.* 2. 2.

58.

To walk so with God in this world as endeavouring to be found blamelesse in holiness before God our Father at the appearing of Christ, 1 *Cor.* 1. 8. *Ephes.* 1. 4. 1 *Thes.* 3. 13. 2 *Pet.* 3. 14.

59.

To put on the Lord Jesus Christ, and to walk in him, *Rom.* 13. 14. *Col.* 2. 6. *Gal.* 3. 27.

60.

To give up our bodies as well as our souls to serve the

the Lord, *Rom.* 12. 1. 1 *Cor.* 6. 20. *Dan.* 3. 28. because the body shall be saved as well as the soul, by Jesus Christ, *Rom.* 8. 11, 23. *Phil.* 3. 21.

61.

To set our affections on, and to seek things that are above, *Col.* 3. 1, 2.

62.

Holy and heavenly Meditations, *Psal.* 19. 14. and 45. 1. and 104. 34.

63.

To have the word of Christ to dwell richly in us, *Col.* 3. 16.

64.

To do all our works in the name of the Lord Jesus, *Col.* 3. 17. 1 *Thes.* 4. 2. 1 *Cor.* 5. 4.

65.

No man to go beyond and defraud his brother, 1 *Thes.* 4. 6.

66.

To owe no man any thing, but to love one another, *Rom.* 13. 8.

67.

Not to be wise in our own conceits, *Rom.* 12. 16. & 11. 25. *Prov.* 3. 7. & 26. 12. but rather to be fools in our own eyes, 1 *Cor.* 3. 18, 19.

68.

To greet one another with a kiss of love, 1 *Cor.* 16. 20. *Rom.* 16, 16. 2 *Cor.* 13. 12. 1. *Pet.* 5. 14. that is with a holy and hearty manifestation of love, being compared with 1 *Thes.* 5. 26. where the Apostle doth greet them with a kiss of love, though at a great distance from them. For salutations, see *Rom.* 16.

69.

Brethren not to go to law one with another, 1 *Cor.* 6. 1, &c.

70.

Not to feast the rich but the poor, *Luke* 14. 12. 13.

71.

To observe and take notice of that, *Act.* 15. 29. & 16. 4.

72.

Not to be offended in Christ, *Luke* 7. 23. & 16. 25.

73.

To obey magistrates for conscience sake, as it is an ordinance of God, as well as for fear of punishment, *Rom.* 13. from 1, to 6. 1 *Pet.* 2. 13, 14, 15.

74.

To lend freely, not looking for the like curtesie again, *Luke* 6. 34, 35.

75.

To be zealously affected for the Lord, his name and truth, *Gal.* 4. 18. *Tit.* 2. 14. *Rev.* 3. 19. *Numb.* 25. 11, 13.

76.

To have a respect to the whole law of Christ, and to persevere therein unto the end, *Psal.* 119. 6. *Job.* 8. 31. *Luke* 1. 5, 6. *Luke* 9. 62.

Duties of the Saints as they stand related each to other in the Church, and as a Church of Christ.

1.

Not to forsake the assembling of themselves together, but to assemble as a Church, and the members to assemble with the Church as often as they may, *Heb.* 10. 24, 25.

2.

To exhort one another daily to love and good works, *Heb.* 3. 13. and 10. 24. 2 *Tim.* 4. 2. *Acts* 14. 22. and 11. 23.

3.

The time for publick worship being especially the first day of the week, *Job.* 20. 19. *Acts* 20. 7. 1 *Cor.* 16. 1, 2, *Acts* 2. 1. and was the first day of the week (for this, see my discourse about the sabbath) and is

is

is the duty of Saints to keep every day and week a sabbath to the Lord.

4.

To walke together in love as brethren, and to endeavour the peace and prosperity of the Church, 1 *Pet.* 2. 17. & 3. 8. *Heb.* 13. 1. *Rom.* 12. 9, 10. 1 *Thes.* 5. 13. 2 *Cor.* 13. 11. *Ephes.* 4. 3.

5.

To have fellowship together in the Lords supper, *viz.* in breaking of bread and prayer, *Mat.* 26. 26, 27, 28. *Luke* 22. 19. 20. *Acts* 2. 42. 1 *Cor.* 11. 23, 24, 25, 26. & 10. 16, 17.

6.

Not to mix in worship with those that walk contrary to the truth, 2 *Cor.* 6. 14. 17. 2 *Tim.* 3. 5. *Rev.* 18. 4. *Hos.* 7. 8. *Nehem.* 9. 2, & 13. 30.

7.

To receive the weak but not to doubtful disputation, *Rom.* 14. 1. that is, not to inforce upon them indifferent things that lye doubtful and disputable. See *Rom.* 14. throughout and 15. 1, 2, 3. 1 *Cor.* 8. 13.

8.

To condescend one to another in subjection, and to seek rather to please one another in things lawfull, then to please themselves, 1 *Pet.* 5. 5. *Rom.* 15. 1, 2, 3. 1 *Cor.* 10. 33.

9.

To marry with such as may be judged to fear the Lord, 1 *Cor.* 7. 39. *Gen.* 6. 1, 2.

10.

To observe the rule of Christ in dealing with an offending brother, *Matth.* 18. 15. 2 *Thes.* 3. 6. 1 *Cor.* 5. 4, 5. *Tit.* 3. 10.

11.

To have a simpathising and fellow feeling with and in each others afflictions and comforts, *Rom.* 12. 15. 16. 1 *Cor.* 12. 25, 26.

12. To

12.

To look diligently leaſt any root of bitterneſs ſpring up and defile many, *Heb.* 12. 15, 16. and to avoid thoſe that occaſion diviſions contrary to the doctrine of Chriſt, *Rom.* 16. 17.

13.

To withdraw from diſorderly members that repent not, 2 *Theſ.* 3. 6, 14.

14.

To reject offenders, ſuch of which there is no recovery to repentance by the means left by Chriſt for that end, 1 *Cor.* 5. 4. 5. 11. *Tit.* 3. 10.

15.

The man to have his head uncovered, and the woman covered in prophecying, or praying, *viz.* the face, 1 *Cor.* 11. 4, 5, &c.

16.

Self examinations at all times, ſo particularly when they come to the ſupper of the Lord, 1 *Cor.* 11. 28. 2 *Cor.* 13. 5. *Pſal.* 26. 2.

17.

To try the ſpirits whether they be of God or no, by the doctrine delivered, 1 *Joh.* 4. 1. compared with the Scriptures, 1 *Theſ.* 5. 21. 2 *Tim.* 1. 13. *Iſay* 8. 20.

18.

To lay a part every firſt day of the week as God hath bleſt, for the ſupply of poor Saints, 1 *Cor.* 16. 1.

19.

To look diligently that there be no want in the body, but that the poor be comfortably ſupplied, and upon that account to be free in communicating.

20.

Every member that is of capacity to be exerciſed in ſome lawful calling, 2 *Theſ.* 3. 10, 11, 12.

21.

To help other neighbour Churches as need requires, and ability hath fitted for ſuch a work, *Acts* 11. 28, 29.

30.

30. 1 *Cor.* 16. 1, 2, 3. 2 *Cor.* 1. 8.

22.

To restore a fallen brother in the spirit of meekness, *Gal.* 6. 1.

23.

To be much in the publick work and duty of praising God to his name, which I understand taken in speaking of him and to his praise, *Ephes.* 5. 16. *Col.* 3. 16. with 1 *Cor.* 14. 15, 16. which is for one to speak to the praise of God, and the rest to joyn in and say Amen, as in prayer. For all to sing in meeter together, is that for which there is no rule in law of Gospel. In the old Testament singers were appointed particularly to that work, 1 *Cor.* 9. 33. *Ezra* 2. 65. *Nehem.* 7. 67. The popish quiristers singing came nearest to this, but I judge the old Testament singing is ended, being typical, and I am sure there is no rule for that which is now practised, but Gospel songs should be new songs, *Psal.* 96. 1. & 98. 1. *Rev.* 14. 3.

24.

To bear one anothers burthens, and so fulfill the law of Christ, *Gal.* 6. 2. *Rom.* 15. 1.

Duties of Pastors and Teachers, to the Lord, and to the Church.

1.

To be wise and harmless, *Matth.* 10. 16.

2.

To trust the Lord for their maintenance in this world, in the way that he hath appointed them, 1 *Cor.* 9. *Matth.* 10. 9, 10. *Luke* 9. 3. & 10. 4.

3.

To shine in a holy conversation and doctrine, as lights in the world, *Matth.* 15. 16. *Joh.* 5. 35. *Luke* 13. 35. 1 *Thes.* 2. 10. 1 *Tim.* 6. 11. that so they may be indeed the salt of the earth, *Matth.* 5. 13.

4. To

4.

To rule in the Church of Christ for good, but not to be called masters that is, to rule or subject others as servants to them, *Matth.* 23. 8. *Philem.* 14. To rule but not to over rule the Church of Christ, or Lord it over them, 1 *Pet.* 5. 3. but so as to be helpers of them, 2 *Cor.* 1. 24. nor are they to be lorded over in the things of God by any man, that is, not to submit unto it, *Matth.* 23. 9. *Acts* 4. 19.

5.

To watch for the good of the flock, 2 *Tim.* 4. 5. *Act.* 20. 31. and to endeavour to acquaint themselves with the state of the flock.

6.

To feed the flock of God, over which he hath made them overseers, *Act.* 20. 28.

7.

To pray for the flock of Christ, *Phil.* 1. 4. 1 *Thes.* 1. 2, & 3, 10. *Col.* 4. 12. 2 *Thes.* 1. 11. *Cor.* 1. 3. *Heb.* 13. 20. for the ministers of Christ, 2 *Tim.* 1. 3. *Philem.* 4.

8.

To study to shew themselves such as may not be ashamed, rightly dividing the word of truth, 2 *Tim.* 2. 15, & 4. 3. 1 *Tim.* 4. 13. 15. That by sound doctrine they may be able to exhort and convince gainsayers, *Tit.* 1. 9.

9.

To be meek, patient, and gentle, 2 *Tim.* 2. 24, 25. 1 *Thes.* 2. 7. So was Christ, 2 *Cor.* 10. 1. *Mat.* 11. 29.

10.

To teach the Church to walk suitable to their several ages sexes and conditions, *Tit.* 2. throughout.

11.

To teach them to obey magistrates, and to speak evil of no man, *Tit.* 3. 1. 2. of this *Paul* is an example, *Rom.* 13. and *Peter*, 1 *Pet.* 2. 13, 14, 15.

12.

To be careful to maintain good works in themselves and others, *Tit.* 3. 8.

13. To

13.

To be good examples in all things to the believers; 1 *Tim.* 4. 12. *Tit.* 2. 7. In suffering for Christ, 2 *Tim.* 1. 8. And in an especial manner to fight the good fight of faith, 1 *Tim.* 6. 12.

14.

To have a natural care of the flock, as the father or nurse hath of the children, *Phil.* 2. 20. 1 *Thes.* 2. 7, 11.

15.

To hold fast faith and a good conscience, and not to give heed to fables, or way to needless and unprofitable questions, 1 *Tim.* 1. 4, 19. & 4. 7, 16.

16.

In doctrine to hold fast to the Scriptures of truth, 2 *Tim.* 1. 13. & 3, 14, 15, 16, 17.

17.

To preach the word, and rebuke, and reprove with all authority, 2 *Tim.* 4. 2. them that sin before all to rebuke before all, 1 *Tim.* 5. 20.

18.

To eschew covetousness, love of money, and filthy lucre, 1 *Tim.* 6. 10, 11. *Act.* 20. 33. And every evil work, 1 *Tim.* 3. 2, 3.

19.

To work with their hands, if in capacity, and need call for it, and time from the Lords work will permit, that they may give, as well as receive, *Act.* 20. 34. 2 *Thes.* 3. 8. 1 *Thes.* 2. 9. This *Paul* did for the Gospel sake, though he had a power from the Lord to have forborn working, 2 *Cor.* 9. 4, 5, 6, 7. and doth reckon it among his sufferings, 2 *Cor.* 4. 11, 12, 13.

20.

Finally it is their duty, and should be their care to have themselves in all things, as they have ground to believe, Jesus Christ himself would, for the good of the Church if he were here present in person with them. For they are in his stead to the flock, & must give an account

to

to him for them, 2 Cor. 5. 20. Acts 20. 28. 1 Thes. 2. 19. & 3. 9. to 13.

The qualifications, see 1 Tim. 3. from 1. to 7. Tit. 1. 6, 7. Of Deacons, 1 Tim. 3. 8. to 13. Their duty and work see Acts 6. 1, 2, 3.

Duties of the Church to their Elders or Ministers.

1.

Highly to esteem of them for their work sake, 1 Thes. 5. 13.

2.

To communicate to them freely for their comfortable subsisting in this world, 1 Cor. 9. 4. to 14. Gal. 6. 6. 1 Tim. 5. 18.

3.

To submit to them in the rule of the Gospel, Heb. 13. 17.

4.

To be much in prayer to God for them, Rom. 15. 30. Col. 4. 3. Heb. 13. 18. 2 Thes. 3. 1. and to pray the Lord to send forth labourers into his work, Matth. 9. 38. Luke 10. 2.

5.

To be followers of them as they follow Christ, Phil. 3. 17. 2 Thes. 3. 7, 9. 6. It is the duty of Church and elders together to elect and ordain a ministry or elders in the Church, according to Acts 6. 3. 6. and 14. 23. Tit. 1. 5.

Duties of husbands to their wives.

1. To love them as their own bodies, and not to be bitter to them, Ephes. 5. 25. 33. Col. 3. 19.

2. To live with them according to knowledge, instructing of them and praying with them, 1 Pet. 3. 7. 1 Cor. 14. 35. and to make provision of outward things, 1 Tim. 5. 8.

3. To rule over them in love and in the fear of the Lord, as the head, Gen. 3. 16. 1 Tim. 2. 11, 12. 1 Cor. 11. 3. Ephes. 5. 23.

4. To

4. To bear with natural weaknesses and infirmities as being the weaker vessel, and to give the honour of government in the family affairs as may suit her condition, 1 *Pet.* 3. 7. *Prov.* 10. 11.

5. Not to put away the wife unless it be for fornication, *Matth.* 5. 32. & 19. 9. *Mark* 10. 11. *Luke* 16. 18. 1 *Cor.* 7. 10.

Duties of wives to their husbands.

1. To love their own husbands, *Tit.* 2. 4.

2. To be subject in civil things to their own husbands, *Ephes.* 5. 22. 24. *Col.* 3. 18. 1 *Pet.* 3. 1. 6.

3. To reverence their husbands as their head and superiors, *Ephes.* 5. 33. 1 *Pet.* 3. 6.

4. To live with their husbands as becomes the wife, 1 *Cor.* 7. 13.

5. To be meet helps to their husbands in all things, *Gen.* 2. See the duties of both each to other, 1 *Cor.* 7. 2, 3, 4. to 16.

Duties of parents to their children.

1. To bring them up in the nurture and admonition of the Lord, *Ephes.* 6. 4.

2. To be making a lawful provision for them, 1 *Tim.* 5. 8. 2 *Cor.* 12. 14.

3. To have them in subjection. If they ought to be subject, then parents ought to bring them up in subjection, *Ephes.* 6. 4.

4. To correct them as need requireth for their good, *Prov.* 22. 15. & 23. 13.

5. Not to be bitter to them, not provoke them to wrath, *Ephes.* 6. 4.

6. To bring them up in the education of some lawful calling, *Gen.* 3. 19. 2 *Thes.* 3. 10, 11, 12.

Duties of children to their parents.

1. To honour them, and to have a high and reverend esteem of them, *Ephes.* 6. 2.

2. To obey them and be subject to them in the Lord, *Ephes.* 6. 1. *Col.* 3. 20.

3. To

3. To be helpful unto them in what they may stand in need of, 1 *Tim.* 5. 16. with *Job.* 29. 26, 27. *Matth.* 15. 5. *Mark.* 7. 11, 12.

Duties of masters to their servants.

1. To give unto them that which is just and equal for their services, *Col.* 4. 1.

2. To do to them that which is just and right, forbearing, or moderating threatning, *Ephes.* 6. 9.

3. To know that they themselves have a master in heaven to whom they must give an account, with whom there is no respect of persons, *Ephes.* 6. 9. *Col.* 4. 1.

4. To instruct them in the fear of God and pray for them, *Gen.* 18. 19. *Col.* 4. 2.

Duties of servants to their masters.

1. To obey their masters and do them service with singleness of heart as to the Lord, *Ephes.* 6. 5. *Col.* 3. 22. 23. *Tit.* 2. 9. 1 *Pet.* 2. 18.

2. To be faithful in all things, *Ephes.* 6. 6, 7. *Gen.* 24. 12, 13, 14. & 27. 56. *Tit.* 2. 10.

3. To be profitable for their masters advantage, *Philem.* 11. *Matth.* 25. 30.

4. To be peaceable, not answering again, but to endeavour to please them in all things. *Tit.* 2. 9.

5. To suffer from their masters with patience not onely for evil doing, but for well doing, 1 *Pet.* 2. 18, 19, 20.

Several

Several useful and precious Promises of the New Covenant suitable to the several wants and conditions of believers while they are in the mortal and imperfect state, as also some promises of the work of conversion and change of the heart.

2 Pet. 1. 4. *Whereby are given to us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

2 Cor. 1. 20. *For all the promises of God in him are yea, and in him Amen, unto the glory of God.*

Rom. 4. 3. *What saith the Scripture? Abraham believed God and it was accounted to him for righteousness.* Ver. 20. *He staggered not at the promise of God through unbelief, but was strong in the faith, giving glory to God.*

Promises of the work of conversion and change of the heart, *Job.* 25. & 6. 37. & 10. 16. *Isay* 35. 5, 6, 7. *Ezek.* 11. 19. & 36. 26.

Promises of remission of sin to repenting believing souls, *Isay* 55. 7. *Jer.* 31. 34. *Micah* 7. 18. 1 *Joh.* 1. 9. *Prov.* 28. 13. *Acts* 10. 43. *Isay* 33. 24. The blood of Christ was shed for that end, *Matth.* 26. 28.

Promises of sanctifying and purifying of the heart, and subduing of iniquity, *Mal.* 3. 3. *Heb.* 9. 14. *Isa.* 4. 3, 4. & 27. 9. *Ezek* 36. 25. *Micah.* 7. 19.

Promises to the poor, humble and meek in spirit, *Matth.* 5. 3. *Isay* 66. 2. & 57. 15. *Psal.* 25. 9. & 37. 11. & 34. 18. & 22. 26. & 76. 9. *Isay* 29. 19. *Psal.* 9. 18. *Matth.* 11. 29. *Luke* 18. 14. *Zeph.* 3. 12. & 2. 3. *Psal.* 76. 9, 10.

Promises to such as hunger and thirst after righteousness, *Mat.* 20. 6. *Luke* 6. 21. *Isay* 65. 13. & 41. 17, 18. & 44. 3. & 55. 1, 2. *Joh.* 6. 35. 37.

Promises to those whose sins are a heavy burden to them (of ease and healing) in their coming to Christ, *Matth.* 11. 28. *Isay* 45. 22, 23. & 53. 4, 5, 6. *Isay* 53. 5. *Isay* 57. 18, 19.

Promises to Saints that are poor in this world, *Jam.* 2.5. *Luke* 6.20. *Prov.* 28.6. & 19.1. *Psal.* 132.15. & 34. 10. *Mat.* 6. 31,32,33.

Promises to such as suffer reproach and persecution for the Son of mans sake, or for any truth of his, *Mat.* 5. 10, 11, 12. *Luke* 6. 22, 23. *Mat.* 18. 19, 22. & 10. 19. *Isay* 43. 1, 2. *Psal.* 93. 3, 4.

Promises of power and strength against all enemies and temptations, and of preserving, sustaining and persevering grace, *Isay* 40. 29. 31. & 41. 10. & 40. 21. & 46. 3, 4. *Psal.* 29 11. & 121. 3, 4, 5, 6, 7, 8. & 55. 22. *Joh.* 10. 28, 29 hence the Apostle concludes, *Phil.* 4. 13.

Promises of deliverance, *Psal.* 100. 15. *Isay* 45. 17. *Ezek.* 34. 10. *Psal.* 9. 17, 18. & 125. 3.

Promises to *Sions* mourners, *Isay* 61. 2, 3. *Mat.* 5. 4. *Luke* 6. 21. *Psal.* 126. 5, 6. *Isa.* 35. 10. & 51. 11. *Rev.* 21. 4.

Promises to such as in faith and love are pitiful and shew mercy in the distributing to the necessities of poor Saints, for the sake of Christ, *Prov.* 14. 21. *Luke* 14. 13, 14. *Heb.* 6. 10. *Prov.* 28. 27. *Eccles.* 11. 1. *Prov.* 19. 17. *Psal.* 41. 1, 2, 3.

Promises of the giving down of the holy Spirit, *Joh.* 14. 16, 17. & 15. 26. & 16. 7. *Joel* 2. 28. with *Act.* 2. 16, 17. *Isay* 44. 3. & 59. 21. *Luke* 11. 13. *Act.* 2. 38, 39.

Promises of and to such as fear God, *Jer.* 32. 40. *Eccles.* 8. 12. *Psal.* 25. 14. & 33. 18, 19. & 34. 7, 9. & 85. 9. & 103. 13. 17. & 111. 5. & 145. 19. & 115. 13.

Promises to such as are not afraid nor ashamed to profess Christ, and to follow him, *Matth.* 16. 24, 25. *Mark* 8. 34, 35, 36, 37, 38. *Luke* 9. 23, 24. *Joh.* 12. 26. & 8. 12. hence the Apostle concludes, *Rom.* 1. 16. 2 *Tim.* 1. 12. and of such see *Heb.* 11. 16. & 2. 11.

Promises to believing, *Joh.* 5. 24. & 7. 38. & 3. 15. & 6. 35. 40. & 11. 25, 26. & 14. 12. *Mark* 16. 16. *Acts* 10. 43. *Rom.* 9. 33. *Gal.* 3. 22. 2 *Thes.* 1, 10. 1 *Pet.* 2. 6.

Promises to such as persevere in faith and good works to the end, and overcome all enemies and oppositions, *Matth.*

Matth. 10. 22. & 24. 13. *Mark* 13. 13. *Heb.* 3. 6. 14. *Rev.* 2. 7. 11. 17. 26. & 3. 5. 12. 21. 17. 26. & 3. 5. 12. 21. & 21. 7.

Promiſes to ſuch as ſeek the kingdom of heaven firſt, and above all truſting the Lord with their bodies as well as their ſouls, that may take off believers from covetouſneſs and the carking cares of this life, *Matth.* 6. 33. *Luke* 12 31. *Pſal.* 37. 3. 1 *Tim.* 4. 8. *Heb.* 13. 50.

Promiſes that the juſt ſhall live by faith, as well as it is their duty ſo to do, *Hab.* 2. 4. *Rom.* 1. 17. *Gal.* 3. 11. *Heb.* 10. 38.

Promiſes of growth and increaſe in the Lords houſe, *Pſal.* 92. 12. 14. *Prov.* 11. 28. *Hoſea* 14. 5. 7. *Mal.* 4. 2.

Promiſes of eternal life wherein the eternal ſtate of Saints is ſtated and promiſed; *Joh.* 10. 28. & 6. 40. *Rom.* 6. 23. 1 *Joh.* 2. 25. & 5. 11.

Promiſes to Apoſtates and backſliders that turn again to the Lord, *Hoſ.* 14. 2. 4 *Joh.* 3. from *ver.* 18. to 23. & 31. 18, 19. 20.

Promiſes to ſuch as delight themſelves to walk in the ways of God in obedience to him, *Joh.* 7. 17. & 8. 51. & 14. 21. 23. & 15. 15. 10. *Prov.* 10. 29. 30. *Iſay* 64. 5. *Rom.* 2. 7. 10. *Jam.* 1. 25. *Rev.* 22. 14.

Promiſes to ſuch as forſake all for the ſake of Chriſt, and follow him, *Matth.* 19. 21, 29. *Mark* 10. 29. 30. *Luke* 8. 22. 29. 30. with theſe promiſes, ſee *Phil.* 3. 7. 8, 9, 10.

Promiſes that God will never forſake his people, *Heb.* 13. 5, 6. *Joſh.* 1, 5. *Deut.* 31. 8. 1 *Sam.* 12. 22. *Pſal.* 89. 31, 33. *Iſay* 41. 17. & 42. 16. made good, 2 *Cor.* 4. 9. *Jer.* 51. 5.

Promiſes that the Lords people ſhall not forſake him, *Jer.* 32. 40. *Pſal.* 121. 7, 8. *Joh.* 10. 28, 29. hence the Apoſtle concludes, 2 *Tim* 4. 18. *Iſa.* 54. 9, 10. *Gen.* 22. 18.

Promiſes to Saints in their ſeparation from the worſhips of the world and Babylon, 2 *Cor.* 6. 17, 18. *Rev.* 18. 4. with theſe conſider, *Iſay* 48. 20. *Jer.* 50. 8. & 51. 6.

Promiſes to hear and anſwer the prayers of his people put up in the name of Jeſus Chriſt, according to his will in faith, *Matth.* 18. 19. & 21. 22. & 7. 7, 8. *Joh.* 16. 23, 24. & 14. 13, 14. *Mark* 11. 24. *Luke* 11. 9. 10. *Acts* 2. 21. 1 *Joh.* 3. 21.

A promiſe to ſuch as lend free, looking for no reward or the like curteſie again, *Luke* 6. 35. compared with *chap.* 14. 13, 14. the firſt is to be underſtood as the ſecond.

A promiſe of union in the New Covenant between the believing Jews and Gentiles, *Joh.* 10. 16. performed, *Epheſ.* 2. 14, 15, 16, 19. & 3. 6.

Promiſes of being taught of God, *Joh.* 6. 45. & 14. 26. *Iſay* 54. 13. *Jer.* 31. 34. the way is by and in his word, *Iſay* 8. 20. *Joh.* 5. 39. *Luke* 24. 45.

Promiſes that the holy Spirit ſhall open the myſtery of Jeſus Chriſt and teſtifie of him, a clear diſtinction of the ſpirit of Chriſt, from all falſe ſpirits, that ſpirit that doth not teſtifie of Jeſus Chriſt, is of Antichriſt and not of Chriſt, *Joh.* 15. 26. and 16. 13, 14. See the ſame after the apoſtaſie and coming out of Babylon *Rev.* 19. 10 both compared with *Acts* 5. 32.

Promiſes of relation, 2 *Cor.* 6. 18. *Joh.* 1. 12. *Mal.* 3. 17. *Hoſ.* 2. 19. 20

Promiſes that will be a ſupport and comfort to Saints in all eſtates beſides all that hath been already mentioned, 1 *Cor.* 10. 13. *Rom.* 8. 28. *Rev.* 2. 10.

Promiſes of the converſion of the Jews; that is a remnant from amongſt all the tribes, *Rom.* 11. 25, 26, 27, 28, 29. to 32. *Rev.* 7. 5, 6, 7, 8. & 14. 3. and 16. 12. *Ezek.* 37. 21, 22. & 39. 25. to the end. *Iſay* 49. 6. 10. 14, 15, 18. to the end, and 54. 7. throughout, and 60. throughout, and *chap.* 11. 11. to the end, *chap* 62. and 63. throughout, are meant, *chap.* 6. 13. and 10. 20, 21. *Rom.* 9. 27.

Promiſes of the coming of Chriſt again from heaven, *Acts* 1. 11. and 3. 19, 20, 21. 1 *Theſ.* 4. 16. *Heb.* 9. 28. and 10. 37. *Rev.* 1. 7. and 22. 20. *Mat.* 24. 30. and 25. 31.

Promiſes

Promises of the resurrection of the body, change at the coming of Christ, and gathering of all Saints to him, *Job.* 5. 18. 1 *Thes.* 4. 16. *Joh.* 6. 44. 1 *Cor.* 15. 52. *Rom.* 8. 11. *Mat.* 24. 31.

Promises of the kingdome and reign of Christ on earth, *Psal.* 72. throughout, and 22. 28, 29. and 26, 7, 8, 9. *Isay* 2. 2, 3, 4. and 9. 6, 7. and 24. 23. *Jer.* 23. 5, 6. and 33. 15. 16. 17. *Ezek.* 37. 24, 25. *Dan.* 2. 44. and 7. 14. 27. *Zech.* 14. 9. *Luke* 19. 12. *Rev.* 11. 15. 17.

Promises of the Saints reigning with Christ in glory, and wiping off all tears from their eyes, 1 *Pet.* 5. 4 *Col.* 3. 4. *Luke* 12. 32. *Matth.* 25. 34. 46. and 13. 43. *Job.* 14, 23. *Isay* 32. 1. *Rev.* 20. 4. and 5. 9. 10. and 21. 4. hence the Apostle concludes, 2 *Cor* 4. 17, 18.

Promises to watchfulness, *Luke* 12. 37. *Rev.* 16. 15. *Luke* 21. 36.

The Priviledges of Saints arising and flowing from these precious promises.

1 Relation, children, heirs of God, and Joynt heirs with Christ, 1 *Joh.* 3. 1. *Rom.* 8. 17.

2 To know the mystery of the kingdom, and word and will of God, which are hid from others, *Luke* 8. 10. *Matth.* 13. 11. *Psal.* 25. 14. 1 *Cor.* 1. 12, 14, 15.

3. Acceptation of their prayers and services with the Father, a great priviledge and precious. Oh that Saints would improve it, *Ephes.* 1. 6. 1 *Pet.* 2. 5.

4 Strong grounds of consolation in all estates, and under all temptations in this world, *Heb.* 6. 18. 1 *Pet.* 1. 8. *Rom.* 15. 4. 13. and 14. 17.

5 The Spirit and word of the Lord for their guide and rule for their sure and safe walking here in their imperfect state, *Acts* 5. 32. *Rom.* 8. 9. 14. 2 *Tim.* 3. 14. to 17. *ver.*

6 Ground to exercise faith, and to live by believing that they shall be kept by the power of God through faith unto salvation, 1 *Pet.* 1. 5.

7 The

...eir corrupt nature and body ...ouble, and the manifold dif-...culties and temptations they pass through from ene-...mies within and without, yet they shall assuredly be ...supported through all, and in the end be delivered from ...all, and shall possess the kingdom and the glory promi-...sed, *Job.* 14. 2, 3. *Col.* 3. 4. 2 *Tim.* 4. 7, 8.

In a word all the promises are so many priviledges to believers, for they are in Christ all yea and Amen, therefore let the Saints be acquainting themselves more with the promises, although the enemies of the truth dare upbraid us, in saying that our literal promises, will not help us, let them know that there are no promises but such as are literal, *e. i.* recorded in the letter of the Scripture, and all true believers have an interest in them, through faith in Jesus, and God will perform his good word in them, therefore take them as your riches, as your interest, and right of making claim, both to grace and glory, for you have nothing here, nor are like to have hereafter, but what God hath promised in his word. Oh therefore, I say again acquaint your selves more with the promises, live by faith in God for performing of them, and fetch consolation and sweetness from them. My desire is that this poor labour of your poor friend, who desires onely to be a helper of your faith and joy, may be useful for that end, and I have my desire accomplished.

1 King. 8. 56. *Blessed be the Lord that hath given to his people according to all that he promised, there hath not failed one word of all his good promise that he promised.*

2 Cor. 7. 1. *Having therefore these promises, dearly beloved, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

1 Thes. 18. *Wherefore comfort one another with these word.*

Grace, mercy and peace be with your spirits, Amen.

...N I S.